The Churchman.

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From the Christian Remembrancer.

ANCIENT AND MODERN FREEMASONRY.

[Continued.]

First of all, we turn to the authorised 'constitutions' of the fraternity, the first rule of which proclaims the *religious* character of the body, for it is thus headed 'Concerning God and religion:' the rule itself, which is a formal and official exponent of their religious views, runs thus, 'Though in ancient times masons were charged in every country to be of the religion of that country, or nation, whatever it was; yet it is now thought more expedient only to oblige them to that *religion in which all men agree*, leaving their particular opinions to themselves;' *i. e.* an exhausting process is to be applied until all the distinctive features of all the various religions in the world are gone, till all the opposing dogmas are drained out, till we come down to the lowest form of religion, and accommodate ourselves to that lowest form, till, in short, we have come to that which can just be called religion, which is but one remove from atheism.

All has to be pared away, and suppressed and rejected, and lopped off, till we come to that one universal dogma, that there is a God; anything more than this would be a breach of their rule; anything less than this would be a breach of it; we must not rise above the most naked deism; we must not sink below it. We are not to be more than deists, we are just not to be atheists. This is 'the one religion in which all men agree:' and this is the religion of Freemasons. The Christian is to suppress all that is peculiarly Christian, the Jew all that is peculiarly Jewish, the Mahomedan all that is peculiar to the Koran; and then casting off their peculiar doctrines of Christianity, Judaism, Mahomedanism, as hindrances and stumbling-blocks in the way of universal benevolence, as the mere excrescences, as it were, of the one universal religion, Christians, Jews, Turks, infidels, and heretics, are to join together in one *religious* brotherhood. Here we have the creed of the Freemasons; here their grand religious basis; here the features of a most complete deistical catholicity, which is to absorb all the great doctrines of the Christian religion, and, instead of placing before us a holy catholic and apostolic Church of Christ, invites men to join in an unholy deistical catholic alliance. Truly among the yearnings for catholicity that break out in an irregular and defective way, this is the worst.

The same view, with equal distinctness and equal boldness, is still further expressed in the second rule of the sixth section, in which we read, that there are to be no 'quarrels about religion, or nations, or state policy, we being only, as masons, of *the catholic religion* above mentioned.' And yet it is into this deistical catholicity that Christian men, nay Christian priests, are found to cast themselves. It is this sort of 'catholics' which wants to come in procession to our Christian churches, and on their show days to have Christian services, and to be honored by the Christian Church; and it is the withholding the Christian ministrations of the Church from this deistical brotherhood which is proclaimed as an act of narrow-minded bigotry.

But from their creed, as stated in their constitutions, let us pass on to their prayers. The fact that they have prayers, is proof that they do in some sort carry out their profession of being a *religious body*. 'A lodge,' says Dr. Oliver, 'is never opened without a solemn appeal to the Deity, and a humble supplication of his blessing.' The character of their prayers gives the very strongest evidence of the character of their religion. In Preston's 'Illustrations of Masonry,' one of their chief standard works, edited by Dr. Oliver, and now in its fifteenth edition, we find the following authorised forms of prayer.

'*A Prayer used at opening the Lodge.*

May the favor of Heaven be upon this meeting! and as it is happily begun, may it be conducted in order, and closed in harmony! So mote it be!'

'*A Prayer used at closing the Lodge.*

'May the blessing of Heaven rest upon us, and on all regular masons throughout the world! may brotherly love prevail, and beautify and cement us with every moral and social virtue! So mote it be!'

'*A prayer used at Initiation.*

Vouchsafe thine aid, Almighty Father of the universe, to this our present convention! and grant, that this candidate for masonry may dedicate and devote his life to thy service, and become a true and faithful brother amongst us! Endue him with a competency of thy Divine Wisdom; that by the secrets of this art, he may be the better enabled to display the beauties of godliness to the honor of thy holy name! So mote it be!'

In their funeral service:—

'Most glorious God! author of all good, and giver of all mercy! pour down thy blessings upon us, and strengthen all our solemn engagements with the ties of fraternal affection! May the present instance of mortality remind us of our approaching fate; and draw our attention to Thee, the only refuge in time of need, that when the awful moment shall arrive, that we are about to quit this transitory scene, the enlivening prospect of thy mercy may dispel the gloom of death; and that, after our departure hence, in peace and in thy favor, we may be received into thine everlasting kingdom, and there enjoy, in union with the souls of our departed friends, the just reward of a pious and virtuous life! Amen.'

It is true that Dr. Oliver says of their burial service, which, besides this prayer, contains a long deistical exhortation, that he 'greatly doubts whether it could be consistently performed;' but the consistency here alluded to is clearly not the doctor's but that of the Church. He need not have 'doubted' but said plainly, what he knows full well, that such a service cannot be performed consistently with the rules of the Church, and that a clergyman, by consenting to use it, would commit an ecclesiastical offence. We are convinced no clergyman could use it, nor layman join in it, consistently with his Christian profession.

In laying the foundation stones of public buildings precisely the same sort of prayers are offered; the following were used at Edinburgh:

'May the bountiful hand of Heaven supply this city with abundance of corn, wine, and oil, and all the other conveniences of life! As we have now laid the foundation-stone, may the Grand Architect of the Universe, of his kind providence, enable us to carry on and finish the work which we have now begun; may he be a guard to this place, and the city in general; and may he preserve it from decay and ruin to the latest posterity.'

On the same occasion, the grand master thus addressed the magistrates:

'In the name of the craft of free and accepted masons, and in my own, I sincerely implore the protection of the Supreme Architect of the Universe on your lordship and your brethren in the magistracy.'

And thus he addressed the professors of the University:

'May the Almighty Architect, the Sovereign Disposer of all events, grant that the principal and professors of this college may continue to deliver their instructions, and the students receive their admonitions, in such a manner as may redound to the glory of God, the promoting of science, and the extension of all useful learning.'

The close of the principal's reply presents a glorious contrast to the grand master's prayer. It ends thus:—

'All this we ask, *in the name of Christ; and unto the Father, the Son, and the Holy Spirit, we ascribe the kingdom, power, and glory! Amen.*'

We will only add the beginning and end of a long prayer used by the Rev. Dr. Oliver, as Principal Grand Chaplain for the county of Lincoln, on laying the foundation stone of a lodge:

'May the Almighty Architect of the Universe, who has disposed all things in order according to the excellency of his will, who made the heavens for his majesty, the sun and stars for his glory and our comfort, and the earth as a place for the exercise of our obedience to his laws, look down upon us master masons, now endeavoring to build a house according to the rules of charity. . . . . O Lord, prosper thou our work, yea, prosper thou our handywork, and teach us at all times, and in all places, to build up in the beauty of holiness that temple of our souls which thou hast given us to adorn with all good works, till we arrive at that glorious mansion in the skies, where all things are perfect, and there is no more labor, but peace and happiness for ever and ever. Amen.'

As all their Lodges are *consecrated*, so we find that in the form of consecration the confession of the doctrine of the Trinity is scrupulously avoided. We subjoin an account of the ceremony from Preston's work, p. 69.

CEREMONY OF CONSECRATION.

'The Grand Master and his officers, accompanied by some dignified clergyman, having taken their stations, and the Lodge, which is placed in the centre, being covered with white satin, the ceremony of Consecration commences. All devoutly kneel, and the preparatory prayer is rehearsed. The Chaplain or orator produces his authority, and, being properly assisted, proceeds to consecrate. Solemn music is introduced while the necessary preparations are making. The Lodge being then uncovered, the first clause of the consecration prayer is rehearsed, all devoutly kneeling. The response being made, "Glory to God on high," incense is scattered over the Lodge, and the grand honors are given. The Invocation is then pronounced with the honors; after which the consecration prayer is concluded, and the response repeated as before, with the honors. The Lodge being again covered, all the Brethren rise up, solemn music is resumed, a blessing is given, and the response repeated as before, with all the honors. An anthem is sung; and the Brethren of the new Lodge having advanced according to rank, and offered homage to the Grand Master, the ceremony of consecration ends. The above ceremony being finished, the Grand Master advances to the pedestal, and constitutes the new Lodge in the following form:—

"In the elevated character of Grand Master, to which the suffrages of my brethren have raised me, I invoke the Name of the Most High, to whom be glory and honor. May He be with you at your beginning, strengthen you in the principles of your Royal Art, prosper you with all success, and direct your zealous efforts to the good of the Craft. By the Divine aid I constitute and form you, my good Brethren, Masters and Fellows, into the regular Lodge of Free and Accepted Masons: and henceforth empower you to act in conformity with the rites of our venerable Order, and the charges of our ancient Fraternity. May God be with you. Amen."'

Now is it possible, we ask, for Deism to have revealed itself with a bolder face? Look at all these prayers. Do they not contain the purest and plainest Deism? The slightest approach to the confession of [illegible] successfully shunned. They are such devotions as it is wholly impossible for a Christian to use without sacrificing his faith. We blush to think that even one solitary clergyman can be found so trampling under foot all his vows, and all those doctrines which he of all men should assert before the world 'through honor or dishonor,' as to consent thus to suppress all that is Christian in his prayers, to offer up devotions which constitute a denial of his faith, inasmuch as the confession of Christ is knowingly, not ignorantly, withheld. In not one of these prayers does our Saviour's name occur; not one of them is offered up in His name. If to join in such prayers is not plainly and undoubtedly to deny Christ among men and the doctrine of the Trinity, we know not what constitutes a denial. Quite in keeping with these devotions are the terms in which God is spoken of among the masonic writers. Thus, in Mr. Preston's work we find scarcely any mention of God, except as the 'Divine Artificer,' 'First Cause,' 'Governor of the Universe,' 'Architect of the Universe,' 'Divine Artist,' 'Universal Parent,' and the like.

As, too, 'the one religion in which all agree' is the basis of the society, so, as a matter of fact, it is composed of men of all religions. 'The tenets of the institution,' says Preston, 'interfere with no particular faith, but are alike reconcilable to all. 'The progress of *knowledge and philosophy, aided by Divine revelation*, having enlightened the minds of men with the knowledge of the true God, and the sacred tenets of the Christian faith, masons have readily acquiesced in a religion so wisely calculated to make men happy; *but* in those countries where the Gospel has not reached, they have inculcated the universal religion, or the religion of nature.' 'Masonry unites men of every country, sect, and opinion.' These expansions of their rule are acted upon. Accordingly we find that recently there was an initiation of native Indians; and, in 1780, there was a very formal initiation of Omdit-ul-Omrah Bahaudar, the eldest son of the Nabob of the Carnatic. In thanking the English Freemasons for the present of 'a blue apron elegantly decorated, and a copy of the Constitutions superbly bound,' he enters into the religious character of the body by giving a religious tone to his reply. 'By the accounts,' he says, 'which have reached me, of the principles and practices of the Fraternity, nothing can be more pleasing to the Sovereign Ruler of the Universe, whom we all, though in different ways, adore, or more honorable to his creatures; for they stand upon the broad basis of indiscriminate and universal benevolence. . . . . May the common Father of all, the one Omnipotent and merciful God, take you into his merciful keeping.'

It is true there has been a Christian movement in the body; but as such a movement is entirely contrary to the spirit and letter of its constitution, it has been formally opposed. The Masons in Berlin wished to confine it to professing Christians, a wide enough range according to German notions of the Christian faith. 'The Grand Secretary' of 'the Grand Master of England' thus delivers the protest of the English Grand Master to 'the Grand Master, Grand Lodge, Royal York of Friendship, Berlin':—

Freemasons' Hall, 4th Sept., 1846.

'Most worshipful Grand Master,

The most worshipful Grand Master of England, the right honorable the Earl of Zetland, received with the deepest feelings of grief the reply made by the right worshipful brother Bier, the grand secretary . . . . inasmuch as that reply announces that, by the existing laws of the Grand Lodge, Royal York of Friendship, none but Christians and duly legitimated brethren of recognized lodges, are to be allowed access to the labors.

To this law it appears that all subordinate lodges are bound to conform, and to exclude, as visitors, brethren of the Jewish faith, notwithstanding such brothers may take with them the certificate of the Grand Lodge of England, and be in every respect as to character unexceptionable, the religious creed being the only ground of refusal.

'The Grand Lodge of England, by the earliest history and tradition, has always declared and observed the universality of Freemasons, making no distinction or exclusion on the score of religious faith,—a matter in which she never enquires, beyond the point in which all men agree. It is for this reason she does not sanction or recognize meetings which in some places are holden,—assemblies of particular religionists. With these the Grand Lodge of England does not interfere; but she strictly guards, by her laws and practices, against the introduction into her lodges of any emblems or decorations which are indicative of particular creeds, deeming them liable to be taken as offensive demonstrations at variance with the true spirit of Freemasonry. This universality the Grand Masters of England have always upheld, &c., &c.,

We call the attention of the chaplains especially to this document; and we remind them that it is not the English only who oppose the innovation of the Berlin Lodge. Brother Neisch, of Hamburgh, tells us hereupon that, according to the constitutions, 'the Masons of Palestine were expected to be worshippers of Jehovah; in Greece worshippers of Zeus; in England Roman Catholics,' He says, 'if the founders of the present moral system of Freemasonry had wished or intended to say that Jews or Mahomedans were not to be admitted, they would have practised the unmasonic vice of concealing their thought by ambiguity . . . . . and, in 1733, the universally read "Gentleman's Magazine," vol. iii. p. 68, at that time the periodical in England of unequalled circulation, in a satirical essay "Of the Freemasons," speaks of it as a well known fact that Jews were "Accepted Brethren" of the Order.' We read also, in an English periodical, 'of the very general satisfaction evinced at the noble conduct of our Grand Master in relation to his Jewish Brethren,'

It is true that in Dr. Oliver's writings, amid much that is Deistical, and much that is in the very highest degree irreverent, we have occasional statements of Christian truth. Probably, also, in the 'masonic sermons' of the Chaplains of the Order, some of the distinctive features of the Christian faith may be developed; but we maintain that every such statement, however it may be allowed to pass, is in direct violation of the rules and constitutions of the order. Not a Christian doctrine can a chaplain assert without subjecting himself to be silenced, if but a single member should insist upon the observance of the rules; this is the dilemma into which the chaplains thrust themselves. The Mahomedans, the Jews, the Socinians, all may cry out against such a breach of masonic principle. The chaplains must bow to the Deist's protest and be dumb.

It is also true that Dr. Oliver makes some effort to repel the charge of Deism, but whenever he goes out to meet the army of objectors, who charge the Masons with rejecting Christian truth, though he beats the air with a multitude of words, and with a majestic front advances to attack his foes, he turns round in the midst, joins his foes in their attack on his own cause, and proceeds to hack and slash to pieces his own arguments. He is a sort of Briareus, who, after striking out with ten of his arms, immediately overpowers them with the remaining ninety. Leave him to himself, and he always contrives his own defeat. Thus in one place he indignantly asks, 'Who shall say that Masonry contains no Christianity? Or rather, who shall assert that its illustrations are not principally Christian? . . . and I do not know, were Masonry minutely analyzed, that it contains a single illustration which does not enforce a Christian doctrine, or recommend a Christian virtue.' These waves of words are met by opposing waves. 'It is true,' he adds, in a page or two, 'that Masonry is not confined exclusively to christianity, but embraces all that is great and good in every religion under the sun.' He agrees with his objectors, who simply say that Christianity is pared down till all the distinctive doctrines of the Christian Church are suppressed, till we reach those principles which this maimed and mutilated faith has in common with natural religion. Again he asks, 'If Masonry contain no Christianity why are our lodges dedicated to St. John the Evangelist?' And then, in a note upon this passage, he informs us, 'I regret to add that the reformers of our Lectures have banished the two great parallels with the holy lodge at Jerusalem; and *with it all the accompanying references to Christianity*. . . . Alas,' speaking of their patrons, St. John the Baptist and St. John the Evangelist, '*they have been banished* by authority from English Freemasonry: whose lectures *omit all reference to "Him who was taken up to the pinnacle of the holy temple." They omit the interpretation of the five steps, representing the birth, life, death, resurrection, and ascension of our Saviour. . . . and other Christian allusions in the Craft's Lectures have been carefully expunged.*' The truth is, to appease their consciences for combining with a Deistical body, Dr. Oliver and others have tried in vain to Christianize their emblems. It is they who have introduced new and foreign material into the 'one religion in which all men agree;' while the Deistical body stick to their principles, and insist, fairly enough, on keeping Deistical despite the Christian innovators.

Bewildered by his zeal, Dr. Oliver, not content with all the actual opposition he has to brave, goes as far as to invent a host of imaginary objections and objectors for the sake of answering them, which he does in his peculiar way. 'As Masonry,' he supposes some objector to say, 'was introduced on this globe at its first creation, and Christianity four thousand years afterwards, it follows that Masonry and Christianity cannot be assimilated as sister institutions.' The answer to the objection is a most distressing instance into what fearful bewilderment, and into what strange forms of error, zeal for a bad cause will lead those that espouse it; how completely their minds get dizzy and confused by their endeavors to make opposite principles combine, to explain away what hinders the combination, to make censers of earth and gold, and robes of pearls and filthy rags. 'Masonry,' he writes, was indeed coeval with its creation; but *the same may be said of Christianity*, if the Scriptures are to be believed; for they ascribe the salvation of mankind, both under the patriarchal and the Mosaic dispensations, to faith in Jesus Christ. It was through faith in the promised Messiah, that Enoch was translated. . . . . Hence it may be deduced, that the only true and permanent religion, from the creation of the globe, is what we now term Christianity.' In this fearful passage he is classing the promises of the Gospel with the *facts* of the Gospel. The *facts* of the Incarnation, Passion, Resurrection, and Ascension of our Lord, which form the grand features of the Gospel, do not, according to Dr. Oliver, constitute the Gospel. He repeats this view. 'The conclusion then is this: Masonry in our globe was coeval with true religion, *which we now call Christianity*.' Again, in another place, he speaks of 'the coming of Christ *to restore the primitive religion*, and with it the essence of speculative Masonry;' and again, '*Christianity*, or the system of salvation through the atonement of a crucified mediator, *was the main pillar of Masonry at the fall of man;* and there is, therefore, every reason to think that it will exist till the final dissolution of all sublunary things; and shine together with perfected Christianity, in the glorified state of blessedness for ever and ever.' We will not trust ourselves to comment on such strange and dangerous views—views which so fearfully encourage all the modern tendencies to obliterate the *facts* and *realities* of the Gospel. That a priest of the English Church should have got entangled in such webs of error, in his attempts to reconcile the mystic rubbish of unintelligible Freemasonry with the confession of the Christian faith, is enough to write the condemnation of Freemasonry in burning letters, and to proclaim it as one of the under-currents of Antichrist which are now creeping through the world, one of the under-plots of the mystery of iniquity which is now so fearfully struggling against the Church of Christ.

(To be continued.)

DR. HAMPDEN.

The Hampden affair culminates. To say that, in importance, this event—we care not to call it a topic of the day—exceeds all circumstances which have happened to the Church of England since the Reformation would scarcely be to exaggerate it. It looks like reading again the history of Anslem. And it is a sign of health and vigor in the Church to find it and the secular tyranny falling, as by some unavoidable moral law, into antagonism. That the State must oppress—either as in the Georgian era, by a policy compounded of petting and gagging, or, as now, by open hostility—seems all but a necessary aspect of the connection of Church and State, unless understood and acted upon in the spirit of the Laudian school, which argued their identity. As soon as the ideas cease to be held in solution—the very instant that their elemental character appears—they display their innate hostility. The kingdoms of the world, and the kingdoms of the Church, as such, must suspect each other; and, in the long run, come into collision. It has been already announced in these columns that several of the Bishops had remonstrated against the nomination of Dr. Hampden: we are enabled to-day to lay before our readers the entire correspondence between the Bishops and Lord John Russell, together with a masterly reply from the Bishop of Exeter. Thirteen of the Bishops (our contemporary, the Times, by some unaccountable, and, in this case, curious blunder, has omitted the name of one who is never the last to vindicate the independence of the Church—the Bishop of Exeter himself) have remonstrated with the Premier on the appointment, and, it is understood that the venerable Primate forwarded, some days previously, a remonstrance, even stronger than that of his brethren. The Bishop of Ripon, too, we believe, has also expressed a similar opinion in the same quarter.

On the one hand, then, we find fifteen Bishops out of twenty-five expressing—not their own opinion of the heterodoxy of Dr. Hampden, but—a fact, viz: that the rumor of this appointment had alarmed and revolted the whole mind of the English Church, to such an extent that they were forced to represent this state of things to Her Majesty's Government, coupled with the intimation that this appointment, if persisted in, would tend to the separation of Church and State; for with no less point than this can the last sentence of the Bishops' letter be understood. [illegible] the Bishops who feel themselves bound to take this most unprecedented step? Are they "Tractarians?" What, except in this case, has the Bishop of Exeter in common with the admirable, and yet "Evangelical" Bishop of Winchester? Is Dr. Monk a Tractarian? Is the Judgment of Cambridge theologians, such as Dr. Kaye and Dr. Turton, to go for nought? Who has said more pointed things in condemnation of the "Tractarians" than the Bishop of London?' Would the prudent gravity of the Bishop of Salisbury lead him, except on the strongest grounds, to take a course warrantable only in the very extremity of danger?

In any sense, the letter of the Bishops is a most conclusive answer to the line adopted by some of the less scrupulous of our contemporaries. The agitation is a failure; the archidiaconal meetings a delusion—a packed majority of some dozens call themselves the Church of England! A sufficient reply to this exists in the solid, stern, most intelligible fact, that thirteen Bishops pledge themselves to the existence of a feeling in the Church, deep as it is diffused, strong as it is general. This is all that the Bishops say: they alone have opportunities of knowing the sincere mind of the Church. They express this knowledge.

And how does Lord John reply? In a way which—we say it without hesitation—is a combination of meanness and insolence: while shabby, it is bullying; it unites the opposits vices of swagger and sneakingness. Because the Bishops rested their cause rather on the voice of the Church than on their own judgment, this, their very modesty of representation, is turned against them. Had they spoken for themselves, they had only been thirteen individuals. Do they speak in the Church's name? They do not themselves, "on their own part, express any want of confidence in the soundness of Dr. Hampden's doctrine." This is the Downing-street dilemma; worthy rather of the smallest practitioner in Clifford's Inn than of a statesman.

Then the venerable Archbishop's modesty and retiring, peaceful, temper are brought to support the appointment by a side wind. Lord John—we take his own word for it—"several months ago signified to the Archbishop his intention to appoint Dr. Hampden" to some See somewhere. Perhaps the contingent See of Sierra Leone, or some hypothetical Heligoland, or even a possible Hong Kong, or Borneo, might loom across the Archiepiscopal retina, and his Lordship did not receive from his Grace "any discouragement." Does Lord John mean to say, as the Bishop of Exeter pertinently asks, that he "*asked* the Archbishop's opinion?" because, merely to say that his Grace, either astounded at the amount of the insult, or incredulous of his informant's fatuity, remained silent, really amounts to less than a Nisi Prius pleader's inuendo.

After all this, Lord John assumes the academic robe, seats himself in the doctorial chair, and begins to favor the Bishops with his views (since expanded into an epistle addressed to the laity, which we find appended to the Bishop of Exeter's pamphlet) on secession to Rome, Protestant principles, Christian charity, his views of the power of Convocation, and the mode in which the University of Oxford has of late exercised its functions, and the like. On all this we have at present but little to say, except that it proves how very silly a person of considerable powers can make himself when, like Lady Dufferin's "charming woman," he "talks of things that he don't understand." Lord John's own academic career—where was it? Does his distinguished *curriculum* warrant him in pronouncing upon the powers of a University? Is he quite sure that there is not an inherent and indefeasible character in a University, as such, to judge of theological questions? The decrees of Paris and Padua—have his studies never brought him across such documents? And as to his opinions about the justice of a University sentence, of course common criminals have their views, and strong ones too, about the constitution of the Old Bailey and the Sessions House; only, in either case, there is a slight bias in their opinions.

One point Lord John piques himself upon, for he repeats it in his twin epistle, "the defections among the leading promoters of the movement?" alluding to one out of the six or seven members of the Corpus committee, viz., Mr. J. H. Newman. Now, this *Eustasis* may be met by another. The principles of the opponents of Dr. Hampden lead to Romanism; *therefore* Dr. Hampden will make a good Bishop. Napoleon Buonaparte wrote very bombastic French; *therefore* the Duke of Wellington's is the model of epistolary composition. Whatever Lord John is, Oxford might teach him a little logic. But we have a word to say about connecting leading men with their friends, and arguing about the tendency of principles. Lord John is not so deep a theological student as one of his predecessors, who felt considerable interest in disquisitions on Mary Magdalene; but we recommend to Lord John's perusal the "Autobiography of Blanco White." Now, this Blanco White was a friend of Dr. Hampden—a great admirer and recommender of his writings; with Lord John, he considered the University censure an "unworthy proceeding;" he talked about "malignants" and bigotry, and a "sad want of Christian charity." This man turned Socinian, and died something less than Socinian; he was a "leading promoter" of Dr. Hampden's defence. So, if we are to hear of the tendencies either way, let us remember what facts there are on one side as well as the other.

It is hardly necessary for us to express a laudatory judgment of the Bishop of Exeter's reply. It was just an occasion to bring out his Lordship. Reply is his strong point. He seizes with relentless severity upon the Premier's smallnesses; he meets his little points and exiguous sallies with diligent and scrupulously minute retorts. He beats Lord John at every loophole. One only fault we can urge against the Bishop's answer is, that it is too close, too searching, all but too clever, cuts up the Premier too much in detail. But still, considering the shortness of the time which could have been found to prepare it, we hardly know, in the annals of controversy, anything more masterly than this composition, which we are glad to give entire to our readers. And there is a dignity and solemnity with which the Bishop of Exeter brings before Lord John the cases of Parker and Hoadley, which must tell; and the faithful warnings against the Premier's "sin" befit both a Christian Bishop and the great occasion.

What remains now for the Church of England is plain. A great contest has begun, of which none can tell the issue. Both sides are pledged. It is not a question of politics, though it is one on which the Chancellor of Oxford has an opinion to express, and has expressed it too. But it is one of something far more important than politics. It is one in which the future existence of the Church is at stake. We know that every legal step will be taken to meet the Premier's obstinacy. He will be met at every advance. The Bishops cannot pass the question over simply as a mere matter of unprosecuted protest. They are committed. The Church, in all its schools and parties, [illegible] that they will not be wanting, either to their position or to their clergy, or to the laity, whose "ministry" is as much concerned in the matter as that of the clergy themselves.—*London Post, December* 14.

From the English Churchman.

The following Letter was addressed to Lord John Russell, by Dean Merewether:

"My Lord,—I have had the honor to receive your Lordship's letter, announcing that you had received my memorial to the Queen, and that you had transmitted it to Sir G. Grey for presentation to Her Majesty; and by the same post I also receive the information that Sir G. Grey had laid the same before the Queen, and that "he was to inform me that Her Majesty had not been pleased to issue any commands thereupon." Under these circumstances I feel compelled once more to trouble your Lordship with a few remarks.

Throughout the correspondence in which I have had the honor to be engaged with your Lordship, as well as in the interview which you were pleased to afford me on the subject of the appointment to the see of Hereford, it has been my object frankly and faithfully to declare to you the facts which have come to my knowledge and the honest conviction of my mind. I desire still to act upon the same principle, and to submit to your Lordship finally, and as briefly as possible, the following considerations, upon which I feel constrained to adopt a course which, however I may apprehend it will not be entirely congenial to your Lordship's wishes, will, under the circumstances in which I am placed, obtain from your Lordship's candor the admission that it is the only course which I could pursue.

I crave your Lordship's indulgence whilst I enumerate the special obligations to which I am bound, and I state them in the order of their occurrence.

When matriculated to the University of Oxford, of which I am still a member, the following oath was administered to me, as well as on taking each of my degrees:—"Tu dabis fidem ad observandum omnia statuta, privilegia, et consuetudines hujus Universitatis; ita Deus te adjuvet tactis sacrosanctis Christi Evangeliis."

Again—when I was admitted to the sacred orders of priest in the Church of God, a part of my ordination vow was expressed in these words—that I would "banish and drive away all erroneous and strange doctrine contrary to God's word."

Again—when I was inducted, on occasion of the installation to the office which I hold in the Cathedral Church of Hereford, as I stepped over the threshold of the fabric the restoration of which, for the due honor of Almighty God, it has been my pride and anxious endeavor to promote, I was required to charge my soul with this responsibility:—"Ego Joannes Merewether, Decanus Herefordensis, ab hac hora in antea, fidelis ero huic sacrosanctæ Herefordensi ecclesiæ, necnon jura, libertates, privilegia, et consuetudines elusdem, pro viribus observabo et ea manutenebo et defendam pro posse meo; sic me Deus adjuvet, et hæc sancta Evangelia."

My Lord I cannot divest my mind of the awful sense of the stringency of those engagements at the present exigency. Let me entreat your Lordship's patience whilst I endeavor to explain my apprehension of them.

In my letter of the 1st of December, in reply to the second which your Lordship was pleased to address to me—and which correspondence I trust your Lordship will permit me publicly to refer to in vindication of my conduct, should need require it—I observed, "In regard to Dr. Hampden's tenets, I would abstain from any opinion upon them till I have again fairly and attentively read his writings." That act of justice I have carefully performed, and I will add with an earnest desire to discover grounds upon which, in case of Dr. Hampden's ever occupying the high station for which he has been selected by your Lordship, my mind might be relieved from all distrust, and I might be enabled as cordially as possible to render that service which the relative duties of Diocesan and Dean and Chapter involve.

It is painful in the extreme to feel obliged to declare that I discover in those writings many *assertions*—not merely references to theories or impressions of others—but *assertions*, which to my calm and deliberate appreciation appear to be heterodoxical, I believe I may say heretical, and very, very much, which is most dangerous, most objectionable, calculated to weaken the hold which the religion we possess as yet obtains, and ought to obtain always, upon the minds of its professors. I feel certain that the perusal of several of these works by any of that class who, "by reason of use" (in cautious examination of such productions) "have not their senses exercised to discern both good and evil," would produce a doubt and distrust in the teaching of our Church, in her creeds,—her formularies,—her liturgy; would rob them of the inestimable joy and peace in believing, and be highly detrimental to the spread of true religion.

Such being my conviction, I would ask your Lordship how it must affect my conscience in reference to those solemn obligations which I have already detailed? I have sworn that I will observe all the statutes of the university of which I am still a member. The statute of that university touching this matter stands in the following words, at this moment uncancelled, unrepealed:—"Quin ab universitate commissum fuerit, S. Theologiæ Professori Regio, ut unus sit ex corum numero a quibus designantur selecti concionatores, secundum Tit. XVI., 58 (Addend, p. 150) necnon ut ejus concilium adhibeatur si quis concionator coram Vice-Chancellario in questionem vocatur, secundum Tit. XVI., s. 11 (Addend. p. 151.) quum vero qui nunc Professor est *schiptis suis publici juris factis, ita res theologicas tractaverit, ut in hac parte nullam ejus fiduciam habeat Universitas;* statutum est, quod munerum prædictorum expers sit S. Theologiæ Professor Regius, donec aliter Universitati placuerit, ne vero quid detrimenti capiat interea Universitas, Professoris ejusdem vicibus fungantur alii, scilicet, in concionatores selectos designando senior inter Vice-Chancellarii deputatos, vel eo absente, aut ipsius Vice-Chancellarii locum tenente, proximus ex ordine deputatus (proviso semper quod sacros ordines susceperit) et in consilio de concionibus habendo, Prælector Dominæ Margarettæ Comitissæ Richmondiæ." Should I not be guilty of deliberate perjury, if in direct defiance of such a decree I did any act which should place the object of it in such a position as to be not only the judge of the soundness of the theological opinions and preaching of a whole Diocese, but of those whom, from time to time, he must admit to cure of souls, and even to the sacred orders of the ministry?

I have sworn, at the most awful moment of my life, that I will "banish and drive away all erroneous and strange doctrines contrary to God's word." It may be replied that this engagement applies to the ministrations in the cure of souls, inherent only in parochial functions; but the statutes of our Cathedral Church constitute me one of the [illegible] which may be preached in that sacred edifice:—"Si quid a quopiam *pro concione properatur*, quod cum verbo Dei, articulis Religionis, aut Liturgiæ Anglicanæ consentire non videtur, ea de re, Decanus atque Residentiarii, quotquot audierunt, Dominum Episcopum sine mora per literas suas monebunt." With what confidence, or what hope of the desired end, should I communicate such a case to a Bishop whose own soundness of theological teaching was more than suspected? Should I not be guilty of a breach of my ordination vows if I did not protest against the admission of such a person to such a responsible post, and endeavor to "banish and drive away," by all lawful means, that person of the 18,000 Clergy of this land on whom the censure and deprivation of one of the most learned and renowned seminaries of religious teaching in the world is yet in its full operation and effect, one who is already designed thereby as a setter forth of erroneous and strange doctrines? Again, I have sworn to be FAITHFUL to the Cathedral Church of Hereford. Faithful I could not be, either as to the maintainance of the doctrine, or the discipline of the Church in those respects already alluded to, or the welfare and unity of that Church, either in the Cathedral body itself or in the Diocese at large, under existing circumstances, if by any act of mine I promoted Dr. Hampden's elevation to the Episcopal throne of that Church and Diocese. Faithful I have labored to be in the restoration and the saving of its material and venerable fabric. Faithful by God's help, I will strive to be, in obtaining for it that oblation of sound and holy doctrine which should ascend, together with the incense of prayer and praise, "in the beauty of holiness," untainted and unalloyed by any tincture of "philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

But your Lordship may reply, there is another oath by which I have bound myself, which I have as yet overlooked; not so, my lord. Of my sentiments on the Royal prerogative I have already put your Lordship in possession. When I warned you of the consequences of your appointment, of the tendency which it would produce to weaken the existing relations between Church and State, I fully recognized the just prerogative of the Crown; and when I thought I had not sufficiently dwelt upon it I wrote a second time to make myself distinctly understood.

Nor is it only the sense of legal obligation which would constrain me to a dutiful regard to such observance. Few men have a greater cause to feel their duty in this respect, warmed by the sense of kindness and condescension from those of Royal station, than myself. The memory of one who anxiously contemplated the future happiness and *true* glory of his successor, fixed indelibly those sentiments upon my heart. And, if for his sake only, who could to a long course of almost parental kindness add, in an affecting injunction, the expression of his wishes for my good upon his deathbed, I should never be found forgetful—even although I may never have taken in the present reign the oath of allegiance—of that loyalty and devotion to my Sovereign which is not less a duty of religion than the grateful and constitutional homage of an English heart. Forgive me, my Lord, for the reflection on that deathbed injunction, if I say, that had it been observed—as but for political and party influence it would have been—your Lordship, the Church, and the nation, would have been spared this most unhappy trial, the results of which as I have already again and again foreboded to your Lordship, it is impossible to foresee. Nor, under any circumstances, is it likely that the obligation of the oath of allegiance in my person will be infringed upon; its terms are, that "I will be faithful and bear *true* allegiance:" and, accordingly, the *conge d'elire* has these expressions, "requiring and commanding you, by the faith and allegiance by which you stand bound to us, to elect such a person for your Bishop and Pastor as may *be devoted to God*, and

USEFUL *and faithful to us* and *our* KINGDOM." Would it be any proof of fidelity or *true* allegiance, my Lord, to elect a person as "MEET TO BE ELECTED" who was the contrary to those requirements? And can it be possible that in the *course of Divine service* in the *Chief Sanctuary of Almighty God* in the Diocese, however *named* and *recommended*, a person should be "UNANIMOUSLY CHOSEN *and* ELECTED" in the awful falsification of these words, IN THE PRESENCE OF GOD, *against the consciences of the unhappy* electors, simply because the adviser of the Crown (for "the Crown can do no wrong") has in his shortsightedness and ignorance of facts (to say the least) thought fit to name an objectionable person, the one of all the Clergy of the land so disqualified; and, when warned of the consequences by the voices of the Primate, of thirteen Bishops, and hosts of Priests and Deacons, Clergy and laity by hundreds, of all shades of opinions in the Church, persisted in the reckless determination?

In the words of an eminent writer of our Church, "All power is given unto edification, none to the overthrow of the Church," *Hooker's Ecclesiastical Polity*, book viii., chap. 7; and the matter is perhaps placed in the true light and position by the learned author *of Vindiciæ Ecclesiæ Anglicanæ*—Francis Mason; the whole of which is well worthy of your Lordship's notice. I venture to supply a brief extract, book iv. chap. 13, 1625:

"Philodoxus.—You pretend to treat of Kings electing Bishops and conferring of Bishoprics, and now you ascribe not the election to Kings, but to the Clergy, and claim only the nomination for Kings?

"Orthodoxus.—The King's nomination is, with us, a fair beginning to the election. Therefore, when he nominates any person he elects him, and gives, as I may say, the first vote for him.

"Philodoxus.—What kind of elections are those of your Deans and Chapters? 'Tis certain that they can't be called free elections, since nothing is to be done without the King's previous authority.

"Orthodoxus.—The freedom of election doth not exclude the King's sacred authority, but *force and tyranny* only. If any unworthy person should be forced upon them against their will, or the Clergy should be constrained to give their voices by force and threatening, such an election cannot be said to be free. But if the King do nominate a worthy person, according to the laws, as our Kings have used to do, and give them authority to choose him, there is no reason why this may not be called a free election: for here is no force or violence used.

"Philodoxus.—But if the King, deceived by *undeserved recommendations*, should happen to propose to the Clergy a person unlearned, or of ill morals, or otherwise manifestly unworthy of that function, what's to be done then?

"Orthodoxus.—Our Kings are wont to proceed in these cases maturely and cautiously, I mean with the utmost care and prudence; and hence it comes to pass that the Church of England is at this time in such a flourishing condition.

"Philodoxus.—Since they are but men they are liable to human weakness, and therefore what's to be done if such a case should happen?

"Orthodoxus.—If the electors could make sufficient proof of such crimes or incapacities, I think it were becoming them *to represent the same to the King, with all due humility, modesty, and duty, humbly* beseeching His Majesty, out of his known clemency, to take care of the interest of the widowed Church, and our Princes are so famous for their piety and condescension, that I doubt not that His Majesty would graciously answer their pious petition—and nominate another unexceptionable person, agreeable to all their wishes. Thus a mutual affection would be kept up between the Bishop and his Church."

Nor is this a mere supposition, but there are instances in the history of this kingdom of such judicious reconsideration of an undesirable appointment, I will cite but one from *Burnett's History of his own Times*, A.D., 1609, vol. iv. p. 209. London, 1733:

"The state of Ireland leads me to insert here very particular instance of the Queen's pious care in disposing of Bishoprics. Lord Sidney was so far engaged in the interest of a great family in Ireland, that he was too easily wrought on to recommend a branch of it to a vacant See. The representation was made with an undue character of the person; so the Queen granted it. But when she understood that he lay under a very bad character, she wrote a letter in her own hand to Lord Sidney, letting him know what she had heard, and ordered him to call for six Irish Bishops, whom she named to him, and to require them to certify to her their opinion of that person. They all agreed that he labored under an ill fame, and till that was examined into they did not think it proper to promote him; so that matter was let fall. I do not name the person, for I intend not to leave a blemish on him, but set this down as an example fit to be imitated by Christian Princes."

But, alas! remonstrance seems unheeded, and if our venerable Primate and thirteen Bishops have raised their united voice of warning and entreaty to no purpose, it is no marvel that my humble supplication should have pleaded in vain, for time—for investigation—for some regard to our consciences—some consideration for our painful and delicate position.

The time draws near—on Tuesday next the *semblance* of an election is to be exhibited. I ventured to assure your Lordship that I could not undertake to say that it would be an unanimous election; I was bold enough to affirm that it would not be unanimous; and I, in my turn, received the intimation and the caution, I will not say *the threat*—that the law must be vindicated. Already have I assured your Lordship that the principle on which this painful affair is regarded, is that of the most solemn religious responsibility; thousands regard it in this light. I have already told you, my Lord, that the watchword of such is this—"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." I have anxiously implored your Lordship to pause—to avert the blow. I have long since told you the truth. I have endeavored to prevent, by every means in my power, the commotion which has arisen, and the necessity of the performance of a painful duty. I hoped the *conge d'elire* would not be issued *until a fair inquiry and investigation had been instituted*. A suit has been commenced in the Ecclesiastical Courts—why not have awaited its issue? When the *conge d'elire* did appear, I at once presumed, humbly but faithfully, though I stood alone, to petition the Crown; and now, when I am officially informed that "Her Majesty has not been pleased to issue any commands thereupon," I feel it to be my bounden duty, after a full and calm deliberation on the whole subject, having counted the cost, but remembering the words of Him whose most unworthy servant I am—"He that loveth house or lands more than me is not worthy of me"—loving my children dearly, and ardently desiring to complete the noble work which I have for seven years labored to promote, yet not forgetting that there is an "hour of death, and a day of judgment," when I trust, through the merits of my Redeemer, to be allowed to look up with hope, that I may be considered by the intercessions of mercy and pity to have been faithful in the hour of trial, to have "fought the good fight, to have kept the faith, to have finished my course,"—believing that I risk much, and shall incur your Lordship's heavy displeasure, who may, if you will, direct the sword of power against me and mine—being certain that I preclude myself from that which might otherwise have been my lot, and expecting that I shall bring down upon myself the abuse and blame of some—I say, my Lord, having fully counted the cost, having weighed *the sense of bounden duty* in the one scale against the consequences in the other, I have come to the deliberate resolve, that on Tuesday next, no earthly consideration shall induce me to give my vote in the Chapter of Hereford Cathedral for Dr. Hampden's elevation to the See of Hereford.

I have the honor to be, my Lord,
Your Lordship's faithful humble servant,
JOHN MEREWETHER.
Dean of Hereford.

Hereford, Dec. 22.

For the Churchman.

On the twenty second day of the month, at Evening Prayer, one of the stated Psalms is the 109th. We sometimes meet with worthy people to whom the use of it is unpleasant, indeed offensive, on account of the imprecations which it contains. This must be the result of inconsideration. The non-exclusion of this, and similar psalms, from the Psalter, as appointed for stated use, is proof that the Church deems it proper to be used; a fact which certainly claims the respect and deference of the devout and humble minded christian; and these cannot but be regarded as the rather due, when it is remembered that this practice in the Church's provisions for public worship, both under the law and under the gospel, is commended to our regard by an extent and antiquity of authority, and a union in its favor of a degree and amount of wisdom and piety, which justify and require the fullest confidence in its fitness.

In the Church of England, the use of this psalm, as of every other, on its proper day, is imperative. The provision, in our branch of the Church, of Selections of Psalms, with allowance of their being substituted at any time for the Psalms for the day, can hardly, in justice to the Church, be construed into an admission that any of the Psalms are unfit for use in divine service. Had she thought so, there would undoubtedly have been an exclusion of such Psalms, and a setting forth of a selection of those only which were deemed proper. This was done in what is called the Proposed Book, set forth and *allowed* by a partial convention held a few years before the Prayer Book was finally adopted and ratified. This mangling of the Psalter was among the things in that very objectionable book, respecting which many, if not all, of those connected in getting it up, soon, by God's grace, returned to a better mind. The sense of the Church in this matter was manifested by the utter rejection of the proposed expunging of the Psalter, and retaining that inspired formulary of devotion in the position which holy men of old delighted to have it occupy in their Book of Common Prayer.

It is true, the "Selections of Psalms, to be used instead of the Psalms for the Day, at the discretion of the minister," may of course be thus used, with entire propriety, by any minister, whenever he pleases. The present object is simply to protest against the use of the Selections *on the principle that any of the psalms are improper for use in christian worship*. This would be bringing a grievous charge against the Church, from which she ought to trust to the Christian intelligence and character of her ministers and members to secure her.

The whole difficulty respecting the use of the 109th Psalm—which is here considered as representing a number of Psalms of the same class—arises from a very prevalent misunderstanding of it. Its use is supposed to be the unchristian adoption, in reference to our enemies, of David's anathemas against his. This view of the Psalm is hardly less unchristian than would be the temper which it is thus supposed to encourage and indulge.

In this, as in many other Psalms, David speaks in his prophetic character, and in his typical, as representing the Messiah. In Acts i. 20, St. Peter applies a part of the seventh verse,* in connection with the twenty sixth verse of the sixty ninth Psalm, as a prophecy of Judas Iscariot. Hence the justification of the Catholic interpretation of this Psalm, as containing a denouncing of the divine judgments against that arch-traitor, and all other enemies of Christ. In this light it should be used, without any thought of David's enemies, or of our own.

A very marked instance in which we are thus called, as it were, to forget the psalmist and his concerns, and think only of Christ, and what pertains to HIM, is in the required use of the twenty second, as one of the Proper Psalms for Good Friday. No one, it is presumed, thinks of using it otherwise than in its prophetic and typical sense. Just so should the 109th and other Psalms be used.

There is a general agreement among commentators that the imperative form so much used in this Psalm might, with equal justice to the original, be rendered in the future: thus—*his days shall be few*, instead of "let his days be few"—*it shall be unto him as the cloak*, instead of "let it be unto him as the cloak." But even the imperative form should be no difficulty in the christian's way. It embodies the Messiah's denunciation of His enemies, in the manifestation and execution of the power and great glory, His possession of which the Church bids us celebrate, as on the first day of each month, so especially on *Easter Day*, when He so greatly triumphed—"He that dwelleth in heaven shall laugh them to scorn. The Lord shall have them in derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure." "Thou shalt bruise them with a rod of iron, and break them in pieces like a potter's vessel." "Kiss the Son, lest He be angry, and so ye perish from the right way, if his wrath be kindled, yea but a little."

Some portions of the Psalms are to be used as direct addresses of our souls to God in penitence, prayer, praise, and adoration; others as a devout musing on His wondrous works in creation, in providence, and especially in his dealings with His Church; and others again—as that now particularly considered, with an awful and reverential fixing of the mind on His judgments and threatenings, and on the tremendous denunciations of His anger against His enemies. It is wise and good, and very wholesome for us, that the Church so often calls us to *this* also. It will make us witnesses against ourselves, if we be among His enemies.

The first four and last eleven verses of the 109th Psalm contain a most affecting and truthful prophetic description of the suffering and persecuted state of the Messiah in the days of His flesh, and should be said or sung with the mind's eye, and the heart's best affections, fixed, mournfully and devoutly, on that patient Lamb of God, and all mingled with gratitude for this amazing mystery of love, with firm faith in its mediatorial and atoning efficacy, and with heart-rent contrition for the sins that were thus vicariously expiated.

The intermediate portion of the Psalm is occupied with a particular prophecy of the guilt and punishment of Judas Iscariot, which should be regarded as also designed for a warning of the iniquity of all the enemies of the Lord, and the direful vengeance of their insulted God and Saviour, to which they expose themselves. Every insincere, hypocritical, and mere outward manifestation of regard for Christ, is a wicked following of Judas in his traitor's kiss. These things should be *deeply considered* when we use this Psalm. If they are so, its frequent use will, by God's blessing, be a means of Grace much needed in the midst of this wicked and treacherous world.

Bishop Horne's most excellent Commentary on the Psalms should be in every christian family. The constant study of it will be a great help to a profitable use of the Psalter. B. T. O.

* The references made in this article, are to the verses as they stand in the Prayer Book version.

If at any time, any teacher of the Church has wandered from the faith, it is permitted by Divine Providence for our trial, whether we love God or not, with all our heart, and with all our soul.—*Vincent of Lerins.*

For the Churchman.

Mr. Editor,—I find the following extract from the Spectator, in the North Hempstead Gazette. Supposing it to have reference, of course, to the grade of society in which only respectable and virtuous people should be willing to move, I regard it as connected with one of the most genuine and beautiful traits of a true Christian character, and will thank you to insert it in your valuable and interesting paper.

THE ART OF BEING AGREEABLE.—The true art of being agreeable is to appear well pleased with all the company, and rather to seem well entertained with them than to bring entertainment to them. A man thus disposed, perhaps, may have not much learning, nor any wit; but if he has common sense, and something friendly in his behavior, it conciliates men's minds more than the brightest parts without this disposition; and when a man of such a turn comes to old age, he is almost sure to be treated with respect. It is true, indeed, that we should not dissemble and flatter in company; but a man may be very agreeable, strictly consistent with truth and sincerity, by a prudent silence where he cannot concur, and a pleasing assent where he can. Now and then you will meet with a person so exactly formed to please, that he will gain upon every one that hears or beholds him: this disposition is not merely the gift of nature, but frequently the effect of much knowledge of the world, and command over the passions.—*Spectator.*

May it not be also said to be a part of "that most excellent gift of charity, the very bond of peace and of all virtues," which the Christian ought often to pray in the Church's beautiful collect;* that God would "send" His "Holy Ghost, and pour into" his heart? M. E.

* Quinquagesima Sunday.

Rev. Sir,—It has often been a matter of surprise to me, that there is no Cathedral in this Diocese, and, (as I believe it to be the case,) that there are none connected with the Church in any part of the United States; it remains perhaps for this, one of the wealthy and important Dioceses, to introduce them. In other countries an "Episcopal See" without a Cathedral, would be considered an anomaly. A large and substantial Cathedral would not only be a great ornament to the city, but would be an evidence that the American Church is not forgetful of her Episcopacy, and a mark of the relative importance and influence which the Church bears and exerts in comparison with dissenters in our city. It would also be a conspicuous and standing evidence, that the Church can prosper, and that the truth can prevail, without compulsion or assistance from the State. A building of the kind should be Churchlike in its appearance, grand and imposing from its size, strength, and position—and styled, as it probably would be, "The Cathedral of New York." It should be worthy of the Diocese and the great City whose name it would bear, and according to our capabilities as an offering to Him, for the advancement of whose kingdom it would be built. The seats in it should be free to all, and it should be open daily for Divine Service, for which purpose it would of course be necessary to have ministers connected with it, to assist the acting Bishop of the Diocese, or to officiate in his absence; there might also be rooms provided in the same edifice for the accommodation of the convocations of the Church, as there has been some difficulty in procuring a sutiable place for that purpose. There might also be provision made for a library for the use of the Clergy of the Diocese. The expenses of building, and such as would be thereafter incident to it, though great, might easily be obtained by collections, stated or otherwise, taken up in the different parishes throughout the Diocese, which would doubtless be greatly increased by large and liberal donations and bequests from devout and wealthy Churchmen. There are many who would be glad to appropriate their mite towards a building set apart for divine service, whose doors and broad aisles would be daily open to all who are willing to enter, and which from its size and strength would warrant the assumption, that it would afford a like blessing to future generations. I trust that if you consider the subject of sufficient importance, you will give this a place in the columns of your paper. S. E.

THE CHURCHMAN.

NEW-YORK, SATURDAY, JAN. 29, 1848.

☞ Until further notice all letters or communicatons upon business with this paper, are to be addressed as follows:

"To the General Agent of The Churchman, Churchman's office, No. 12 John street."

The noble stand taken by Dr. Merewether, will endear his name to all who love the liberties of the Church. His able and dignified letter to the Premier, which will be found on our first page, will be read with deep interest.

In order to appreciate the heroic magnimity which Dr. Merewether has exhibited on this occasion, it should be understood that by his refusal to concur in the election of Dr. Hampden, he is liable to expatriation; to be put out of the Queen's protection, to have his property forfeited to the Crown, and to be confined in prison during the Queen's pleasure.

By these penalties the English nation anciently sought to protect itself against the intrusion of foreigners and the usurpations of the Court of Rome. They did not originate at the time of the Reformation, but are found in a series of enactments, extending as far back as the time of Edward I.*

By a statute of Henry VIII., it was enacted that on the vacancy of a bishopric a *conge d'elire*, or leave to choose a person nominated by the Crown should be granted to the Dean and Chapter of the Cathedral of the vacant diocese, and that in the event of their refusal to elect the person so nominated, or the refusal of any one of them to concur in the election, the person or persons refusing should be liable to the penalties of the statutes of *praemunire*. By the same statute, any archbishop or bishop refusing to confirm the election or to consecrate the individual, if elected, falls under the same penalties.

The statute was originally designed to keep out Popish bishops, and it has served to secure the Church of England against having its elections controled by the Court of Rome. It has now been perverted to an end for which it was never intended; i. e. if the allegations against Dr. Hampden are true, of which, however, we have not the means to form an opinion. At all events, under the impression that it has been so perverted, Dr. Merewether, in obedience to a higher law than the law of the land, has boldly set it at naught; and so far as we remember Dr. Merewether is the first who has refused to concur in the royal mandate for election. What the results may be as respects himself and the Church, we pretend not to divine; but Lord John Russell, we fancy, will find himself, when the storm shall have blown over, in the condition of the Thessalian women after their experiment with the moon.

* The statutes imposing them and the offence created by them, are technically termed a *praemunire*, from the first word of the writ of citation, in order to prosecution under the statutes; *praemunire facias*, cause to be forewarned, *praemunire* being a corruption of the Latin *praemonere*.

In his first letter Dr. Hughes laid down the proposition that "In religion there are but two principles of guidance for the direction of the human mind, Authority and Reason;" a proposition which has no meaning unless Authority and Reason be distinct and separate principles, and no pertinency unless by authority is meant the authority of GOD. Speaking of faith and explaining its nature, Dr. Hughes added; "Its language is uttered in this wise; 'The SON OF GOD revealed this doctrine, requiring that it should be believed—and *the organ appointed* by *Him*, the witness in Jerusalem and Samaria, and to the uttermost parts of the earth, ATTESTS THE FACT.'" (The italics and capitals are his own.) We called attention to this passage as laying down the true grounds of faith. Reason is one principle of guidance; the authority of GOD, or GOD speaking to man, is the other principle of guidance, giving us a light beyond and above reason. This divine light which is above reason is called *revelation*; "The Son of *God revealed* this doctrine." The obligation to believe the revealed doctrine is the fact that it came from the Son of God; and the proof of the fact is the testimony of the Church. Why do I believe the doctrine of a judgement to come? Because the Church declares it? No: but because the Son of GOD has revealed it. Why do I believe that the Son of God has revealed it? Because the present Church declares it? No: but because the Church at first *attested* the fact, and has ever since transmitted the *testimony*.

In his third letter this proposition is re-stated as follows:

As I have already mentioned, there are but two principles of guidance for the direction of the human mind in determining the doctrines of Revelation, and the true meaning of each tenet. These are, authority and reason. The word authority is, as you know, connected with the word *author*. Christ is the Author of revelation. We believe the fact of His having revealed it, because of the authority of the Church, as a living perpetual witness reaching from the individual believer in all ages back to Christ Himself. This authority, in its human form, does not exclude whatever is excellent in human reason, but represents it in its aggregate, functions and character. But the Divine element which raises it above all other orders of human testimony, is the fact that the Author of revelation identified Himself with His appointed witness, the Church, in such a manner that the authority of the One is essentially implied and exercised in the authority of the other. Hence the Catholic belief on all matters of revelation or of doctrine, is as firm and unwavering, as is the word of God Himself, on which it is built. It is therefore not mere human persuasion of the truth of a proposition, but it is Divine Faith resting on the veracity of God.

We have a right to expect that the premises of this argument will to be such as carry their own conviction to the mind. That "*In religion* there are but two principles of guidance for the direction of the human mind—Authority and Reason," is a proposition evident to all who admit the fact of a Revelation from God, because by *authority* they at once understand that light, above reason, which shines upon them in Revelation. For Reason and Revelation are distinct and independent principles; and they may be said to be the only principles of guidance in religion, because all other principles are auxiliary to them or designed to assist us in their use and application. But that "there are but two principles of guidance (viz: Reason and authority) for the direction of the human mind *in determining the doctrines of Revelation, and the true meaning of each tenet*, is a proposition which is far from carrying conviction with it. For what authority is meant? Divine or human? The authority of God or man? If the former, then authority resolves into Revelation, either ancient or modern, either original or interpretative and explanatory of the original. If the latter, then authority resolves into reason, either private or collective, either acting without the Church, and the promises made to it, or acting within the Church and with the aid and succors of the Holy Spirit.

Dr. Hughes feels that the word *authority*, as he uses it, needs explanation, and he attempts to explain it. "The word *authority* is, as you know, connected with the word *author*. CHRIST is the Author of Revelation." Yes, and the author of our being, "GOD manifest in the flesh," the source and fountain of truth, and therefore on the doctrine which he has revealed we repose with instant and profoundest veneration, as on truth itself, that full and ultimate truth beyond which, in this world, nothing can be desired and nothing can be had. "We believe the fact of His having revealed it, because of the authority of the Church." But authority, as Dr. Hughes has just told us, implies an author. The Church then is an author; but the author of what? the author of our being, whose word is ultimate truth and commands our instant acquiescence, without reference to any higher author? No: but the author of *testimony* to the fact of a doctrine having been revealed by CHRIST; for Dr. Hughes explains the authority of the Church to be that of "a living perpetual *witness* reaching from the individual believer in all ages back to Christ himself." Thus the doctrines of the original Revelation and the testimony to the fact of their being revealed are both called *authority*. "This authority," *i. e.* the authority of the Church as a witness, in plain English the *testimony* of the Church, "in its human form, does not exclude whatever is excellent in human reason, but represents it in its aggregate functions and character." *Judgement* is a function of reason as well as *testimony*, and thus "authority," becomes a *judge* to determine the meaning of Revelation as well as a *witness* to the fact of a Revelation. But how then is this authority, which represents reason in its aggregate, a different principle from reason? "The Divine element which raises it above all other orders of human testimony, is the fact that the Author of Revelation identified Himself with His appointed witness, the Church, in such a manner that the authority of the One is necessarily implied and exercised in the authority of the other." Observe: the Revealer is identified with the witness, so "that the authority of the One is essentially implied and exercised in the testimony of the other!" In plain words the author of the revelation and the witness to the fact are not two, but essentially one and the same; so that the testimony of the present church, instead of referring us back to Revelation as the ground of faith, is made to involve the authority of Christ, as "essentially implied and exercised in it," and thus becomes itself the ground of faith, instead of Revelation!

It is well to observe the order of Dr. Hughes. In his first letter he promises to prove that the peculiar doctrines of the religion professed by the Churches in communion with Rome are "the same which CHRIST revealed to that Society of men who followed His teaching when He was on earth;" and he led us to believe that he would adduce the testimony of the Church to the fact of these doctrines having been revealed by CHRIST, and received by His immediate followers. Here was apparently a fair and frank promise, and we waited for its fulfilment in the expectation, of course, that the testimony adduced would be such as is delivered in the writings of the Apostles, or may be traced to an Apostolic source. In his second letter he laid down the marks by which the Church of CHRIST may be distinguished. In his third letter assuming that these marks prove the *present Roman* Church to be the Church of CHRIST, or the identical society of men who followed the teachings of Christ when He was on earth, he prepares the reader for the inference that the peculiar doctrines of the Roman Church are the same which CHRIST revealed to the Society of men who followed His teaching when He was on earth, because the Roman Church being the same society must, in virtue of its identity, retain the same doctrine. But lest this should not be enough the *Author* of the revealed doctrine is identified with the *witness* to the fact of its having been revealed, so that the authority of GOD is essentially implied and exercised in the testimony of the Church, *i. e.* the *present Roman* Church; and thus all enquiry into the sufficiency of the testimony is borne down under the pretence that it comes from God and must be received at the peril of our souls.

In assuming that Reason and Revelation are the only guides for the direction of the human mind in religion, we do not mean to shut out the guidance of the Church; but we suppose her guidance, whether authoritative as that of the universal Church, or persuasive as that of particular Churches, to be regulated by the original revelation. For as Revelation can contain nothing contrary to Reason, though much that is above and beyond it, so the Church can decree nothing contrary to the original revelation, and nothing, as of faith, that is above or beside it.

Having prepared the reader to identify CHRIST with the present Roman Church, so that the authority of the One shall be understood to be implied and exercised in his third letter to a description of the *divisions* and of the testimony of the other, Dr. Hughes devotes most *infidel tendencies* of *private reasoners*, as he terms all who do not belong to the Roman Communion. All this does not at all touch us who are members of a Church that is not founded on private persuasion, but on the faith of CHRIST, as defined by the ancient œcumenical councils, and handed down to us by uninterrupted tradition.

But we confess we cannot, without regret, see Dr. Hughes's use and application of this term. For 1. with what right or consistency can he limit his objection to *private* reason, when he has just told us that men ought to be governed by *authority* in contradistinction to reason. *He* is bound by his definitions to object not to *private* reasoners, but to *reasoners*, to all who do not bow with blind submission to the decisions of the Roman See as to the authority of CHRIST. Or if he will use the term *private*, by what right 2. does he limit the term to those who dissent from the Roman See? *Private* stands, or ought to stand, in opposition to *universal*, and by a *private reasoner* among Christians, is properly understood one who builds on his own private deductions from scripture, in contradistinction to those who conform to the judgment of the Universal Church. But is the Church of Rome the Church universal? Do the Eastern Churches build on private reason, because they reject the supremacy of the Pope of Rome? And if the term *private reasoners* be understood as it ought to be of those who refuse to be governed by the definitions of the Universal Church, with what grace 3. is the term applied to others by those who have themselves, more than all other professing christians, departed from the judgment of the Universal Church? For what is the creed of Pius IV but an addition of new articles of faith and new terms of communion to those which have been defined by the Universal Church. Dr. Hughes ought to consider that the Church of Rome by upholding the principle of *blind submission to its authority*, has been the parent of all the frightful evils which he so eloquently deplores. Let him renounce this principle and unite with us in upholding the *universal judgment* of the Church, as the true antagonistic principle to *private judgment*, and he may do something towards mitigating the evils which he laments. By representing an unreasoning submission to the authority of the present Roman Church, as the antagonistic principle to private reason, he does what in him lies to extend and perpetuate the evils of the letter.

So while we agree with Dr. Hughes in lamenting the infidel tendencies of private reason, as manifested in "the Rationalists of Germany" and "their more timid brethren of this country," we must remind him that the words of expostulation and reproof, come with no good grace from an advocate of the Church of Rome. The *principles which he has himself laid down lead, by necessary consequence, to infidelity*. When in his first letter he told those whom he addresses that *they* could not, without the Church, be assured of the meaning of the Holy Scriptures, nor of the authenticity and inspiration of the Books of Scripture, he might be understood to commend to their consideration the office of the Church Universal as a WITNESS from the beginning to the sense in which the Holy Scripture had ever been understood by the faithful, and to the authenticity and inspiration of the canonical books. This testimony of the Universal Church would be a rational ground of belief. But now it comes out that the witness is identified with the author of revelation; that testimony is resolved into authority: and that the only principle of guidance is the authority of the present Roman Church. Thus all obligation to faith arising from the rational evidence of the Christian Religion is destroyed, and the whole truth of Christianity is made to rest upon the pretended divine authority of the present Roman Church. Now if men are brought to believe that there is no other proof of the authenticity of the sacred books, and of the matters of fact contained in them, than the authority of the present Roman Church, it needs no prophet to foretell that they must turn skeptics and infidels. Modern infidelity has been, to a great extent, the result of a reaction from this implicit submission to the authority of the existing Church; and therefore, we say that the imputation of infidel tendencies, comes with an ill grace from one who helps to feed the fountain from which they flow.

ENGLISH CHURCH MATTERS.—In our summary last week, of recent news as to the Hampden case, we gave it as a rumor that the Bishop of Oxford, Dr. Wilberforce, had withdrawn his opposition to Dr. Hampden's appointment. This is true, as appears from a published letter of the Bishop to Dr. H., which we find in the Times of Dec. 31. It seems that, as under the provisions of the Church Discipline Act, the Bishop of the Diocese was the only channel through which a trial and enquiry could be had, Dr. Wilberforce was appealed to, to arraign him in the Court of Arches for unsound teaching. This he declined doing. He was then asked to allow other parties to promote the suit. He assented, and signed the letter of request. These letters were subsequently, voluntarily, suspended by the promoters, in order to give Dr. Hampden an opportunity of withdrawing his obnoxious publications. The Bishop addressed him a letter, stating to him the points of doctrine, which it was alleged his writings had impugned, and asking him whether he would affirm his full belief in them. To this Dr. H. replied in the affirmative. The Bishop further enquired, whether, for the peace of the Church, and because, in the judgement of his Bishop and others, they contained unsound language, he would withdraw the publication complained of. To this request Dr. H. returned no answer, which the Bishop construed as a refusal to withdraw the works in question. Hence the suit was not abandoned. At this stage of the business the Bishop learned from a letter of Dr. Hampden's to a common friend, that it 'was with no sanction of his, and indeed *against his wish*, that any copies of the first edition of the Observations on Religious Dissent, were now sold, and that even of the second *he* had put forth no copies since its publication.' Whereupon, regarding this as a virtual withdrawal of what he deemed especially unsound,—and finding that Dr. H., in his published letter to Lord John Russell, stated, with other explanations, that he 'should be much concerned if from any unskilfulness in the use of words he should have given rise to misapprehension, &c,'—and learning, too, from the common friend, before referred to, that he had expressed a readiness to remove, in any reprint of the Bampton Lectures, any incautions or obscure language which might have given rise to the impression that they contained unsound doctrines, which he had not intended to put forth, (although he could not now answer or receive any proposals to alter *particular* passages, as he was acting under legal advice,)—the Bishop would not allow the suit to be continued,—although the promoters of it were anxious that it should proceed; alleging that he now substantially possessed the necessary explanations and assurances, and that to allow the matter to be prosecuted farther, would be to give a judicial assent to its fitness, after what had passed, for which he was not prepared. During the progress of the case, the Bishop as he states, thoroughly and impartially examined the Bampton Lectures, with the aid of Dr. H's explanations, and came to the conclusion that they do not justly warrant the suspicions of unsoundness to which they have given rise, and which he, trusting to selected extracts, had shared,—that there is but little in them which will not admit of a favorable construction,—and that Dr. H.'s explanations of his belief on the points of suspicion, may well suffice to quiet all just alarm at his consecration to the office of a Bishop.

The Times comments with some severity upon the Bishop's course,—especially upon his being satisfied with Dr. Hampden's *virtual* withdrawal of one of his publications, and upon the *late* period at which he applied himself to the thorough and impartial examination of the Bampton Lectures, they having been before the Church for so long a period, and his Lordship having joined in the imposition of the censure in 1836, and united with the other Bishops in the recent remonstrance. "We are concerned to say (to quote its language) that while his Lordship's letter, viewed as an act, can have but one result, the result viz.—for to disguise it were an absurdity—of an apparent triumph to the Government and Dr. Hampden in this affair, the line of reasoning on which the letter is based, appears one to which few persons on either side can be expected to attach much weight."

The London Christian Observer, the well known organ of the so called Evangelical Party, remains from its opposition to Dr. Hampden's appointment. The editor, in the January number, regrets that he is unable conscientiously to say that the charges of heterodoxy are groundless. "Our judgment, he says, has been formed on definite and well considered grounds."

The January English Review contains a vigorous article on the subject, maintaining the same ground. It regards the agitation to which the appointment has given rise, as a hopeful symptom for the Church, and as opening the way for the successful urging of the rights of the Church upon Parliament.

The proceedings of the Chapter of Hereford on occasion of the election, the Memorial of the Dean to the Crown and his noble letter addressed to the Premier a few days previously, will be found in another part of our paper.

THE BISHOP OF NEW ZEALAND AND THE BRITISH GOVERNMENT.—The name of Bishop Selwyn of New Zealand is widely known, and as widely honored and loved. Perhaps no prelate living has enjoyed a higher reputation universally for every thing lovely and of good report. There seemed to be danger of his incurring the wo pronounced upon those of whom all men speak well. But in his case, too, is verified the truth of the prediction—"All that will live godly in Christ Jesus shall suffer persecution." Even he has been vilified upon the floor of the House of Commons as "a turbulent priest," and incurred the displeasure of the high and mighty of the land. And for what? Because he dared to speak and act as a Christian Bishop—to lift up his voice and protest against wrong—to avow himself the friend and protector of the benighted savage. The facts in the case are briefly these: 1. The intercourse between the British Government and the natives of New Zealand is carried on, necessarily, through the Clergy. Through their agency the stipulations of the treaty of Waitangai had been made known to them. The provisions of this treaty, the Bishop thought were about to be disregarded by the proposed course of the government in regard to the tennure of land, and accordingly he protested against it, declaring that he felt it to be his duty, "God being his helper," to use all legal and constitutional means befitting his situation to inform the natives of New Zealand of their rights, and to teach them how to retain those rights by every legal, and constitutional, and peaceful effort.

It is difficult to imagine a more sublime spectacle than is thus presented by a Christian Bishop—one of almost feminine gentleness of character and disposition—throwing himself between the aborigines of New Zealand and an all powerful government like that of England, avowing himself their protector, and demanding, in the name of justice, of honor, of Christianity, that their rights shall not be violated. But it is only what might have been looked for from one who consented to expectriate himself that he might preach the Gospel in that dark and distant land, and who, in the prosecution of his work, has cheerfully endured hardship and toil, even to journeying on foot over mountains and through wastes until his shoes were worn through.

We cannot but trust that his representations will not be without effect. The Bishop was ably and eloquently defended in the House by Mr. Gladstone, Mr. Roundell Palmer, Mr. Cardwell, and Sir E. Buxton.

THE EARLY PIONEERS OF NEW YORK. *By C. F. Hoffman.* Stanford & Swords.

A most ably stated and convincing discussion of the important question on the independent colonial history of New York, by the fine writer whose genuine poetic effusions we noticed so lately. Mr. Hoffman has, (abandoning the more genial task of poetic invention and fanciful ornament) in this Anniversary Discourse before the St. Nicholas Society, restricted himself to the well ascertained Facts of History, as duly recorded, and to fair logical inferences, naturally to be deduced from them. Following out his course of historical investigation, he has arrived at certain conclusions well enough known to the historical student, but utterly a matter of novelty to the majority of even (so called,) well informed people, with regard to the early annals of this State and city.

The present Knickerbocker race has originated from three goodly stocks, Dutch, Huguenot, and *Cavalier* (not Puritan) English. The people of New England are possessed, and may boast, of purer English blood, but then it is *Puritan*. *We* are a mixed race and so much the richer is the blood. It has given us a more catholic and cosmopolitan spirit and character. New York is alone, among American cities, (unless New Orleans is also included,) in its truly Metropolitan character, with no provincial narrowness or confined sectionality.

A most vigorous and well supported protest is urged against the encroaching and arrogant spirit of Puritanism, which is, and always has been, quite as exclusive as Papal assumption and without equal ground for being so. The story of early New York, told by the puritancal historians of New England, would convert into an unimportant province one of the three great and leading English ante-revolutionary colonies, Massachusetts, New York, and Virginia.

These most important points are clearly made out that New York was earlier settled than New England, and as is well known by an altogether different race, who had planted several settlements, and were doing a promising business in the Fur trade, before the May Flower touched the shores of Plymouth; that they were succeeded by Huguenots, who came over to New York as to the asylum of religious and civil liberty and true toleration, (*not for liberty of conscience, to monopolize the religious feeling and conscience of the new country, they came to make their homes in, and afterwards to domineer over all who differed from them,*) and finally, by the Cavalier and anti-puritan English, after it became a province of the British Stuarts. This 'trinity of good blood' was still further enriched by a large body of emigrant Walloons, by a liberal party of English emigrants from New England, driven thence by the persecution of the dominant sect, and by English families of distinction. By intermarriage these too became blended with their predecessors whence has sprung the true Knickerbocker stock. So that in the early settlement and progress of New York, for ten generations, the Puritan had no part. After the Revolution, and up to the present day, New York owes much to the spirit, enterprize, and intelligence of New England; but the question of original and independent colonization has nothing to do with this point.

The distinctive characteristics of the original Knickerbocker race, are dwelt upon with happy discrimination, their love of home and social happiness, their festivity and hospitable way of living, and no less their zeal for civil liberty and the growth of pure religion.

A brilliant historical review, in which a tribute is accorded to the French and New Englanders, and also to the noble stand our State took in the war of the Revolution, concludes the narrative portion of the Discourse. Kindred and incidental topics, we could not allude to in this brief notice and giving by no means a just idea of the true scope and abundant good points of this really admirable Discourse. Every New Yorker should possess a copy

We have much pleasure in publishing the following correspondence. Having had the satisfaction of hearing the Rev. Dr. Scoresby lecture, on the occasion referred to, we can truly say, that, for ourselves we should have been highly delighted to hear the reverend gentleman again, and that those who were prevented, by the festivities of the season, or, probably, some other causes, from attending the two lectures, lost a very rich intellectual treat, which they will long have occasion to regret. We still hope that Dr. Scoresby may return on his way homeward through New York and comply with the wishes of his numerous friends, both clerical and lay, whose signatures would have been added hereunto, had time and opportunity permitted. On the truly Christian and praiseworthy object, which the lectures were intended to promote, and which has our unqualified approbation, we purpose on no distant occasion to speak commendatorily, considering it to be, especially at this time, one of no common importance to the Church, and to the poor individuals intended to be benefited by the proposed laudable undertaking of the Church and Hospital of St. George the Martyr.

New York, January 15th, 1847.

Rev. Sir,—There is a very general desire with those who are true lovers of science, as well among those of us who heard, as of those who by previous engagements were unavoidably prevented from attending the delivery of your two Lectures for the benefit of the Church and Hospital of St. George the Martyr, on the "Principle, construction and operation of the Gigantic Telescopes of the Earl of Rosse," to have them repeated.

May we venture to solicit such a favor? and the rather, as all who had the pleasure of hearing them have, without exception, expressed their unqualified approval and high appreciation of your Lectures, and those who were not so favored, but have the ability to distinguish between what is really good and that which has only its semblance would, we feel assured, be equally gratified with ourselves, if the opportunity were afforded them.

We sincerely hope, therefore, that it may be compatible with your engagements to consider and kindly comply with our request and thus oblige, Rev. Sir,

Your very faithful friends and servants.

William Berrian,	Thomas Dixon,
Jon. M. Wainwright,	Edw. F. Sanderson,
Samuel Seabury,	Anthony Barclay,
Joseph H. Price.	Joseph Fowler,
Jno. M'Vickar,	R. S. Buchanan,
Henry I. Whitehouse,	David Hubbell Hoyt,
Benj. I. Haight,	Thos. F. Green,
Charles W. Hackley,	Henry Jessop,
C. S. Henry,	John S. Bartlett,
Francis Vinton,	Wm. H. Harison,
John D. Ogilby,	Charles Carville,
W. Walton,	E. W. Canning,
Wm. E. Eigenbrodt,	Henry Owen,
Moses Marcus,	James Stokes,
Alfred M. Loutrel,	Charles Cartlidge,
Alfred Waller,	E. T. Richardson,
James Owen,	Henry Eyre,
J. L. Starr,	Thos. Field Frank.

Rev. Dr. Scoresby, &c., &c., &c.

Riverside, near Burlington, January 17th, 1847.

Gentlemen,—The letter which you did me the honor to address to me on the subject of my lectures on the Earl of Rosse's Telescopes, only reached me after my arrival here. I regret, that I cannot reply to it, as, under other circumstances, I could have wished. But, though I do not venture to engage for a repetition of the lectures, as you kindly solicit, at New York—my return thither being very uncertain,—I am most sensible of the friendly courteousness of your application; and I should not do justice to myself were I not to add that my sense of this courtesy is deeply enhanced by the consideration of the distinguished names attached to that application.

I have the honor to be, gentlemen,
Your faithful and obliged friend,
William Scoresby.

To the Rev. Dr. Berrian, Anthony Barclay, Esq., &c., &c., &c.

ELECTION OF DR. HAMPDEN.

Hereford, Tuesday.—At 11 o'clock the Dean, with the members of the Chapter, and the choristers, proceeded to the Lady Chapel at the east end of the Cathedral, which was used for a Chapter House.

The Dean, addressing the Chapter, said—Before the proceedings commence, I wish to ask, as reference is made in this document (*the conge d'elire*) to a supplication having been made by the Dean and Chapter to Her Majesty—I wish to know what supplication has been made.

Mr. Underwood (Chapter Clerk.)—None whatever, Sir.

The Dean.—Then none has been made.

The Dean then further stated that he had received several additional memorials in addition to those he had already laid before them—(the table was covered with these documents, amounting, we believe, to upwards of seventy, from all parties in the Church)—requesting them not to proceed with the present election. He need not go into them now, but would lay them with the others upon the table.

The Dean and Chapter then proceeded from the Chapter-house unto the choir, where the services of the day were proceeded with. After the reading of the first lesson,

The following documents, the *conge d'elire* and the *letter missive* were read:

THE CONGE D'ELIRE.

"Victoria, by the grace of God, &c., to our trusty and well-beloved the Dean and Chapter of our Cathedral Church of Hereford, in the Diocese of Hereford, greeting—

"Supplication having been humbly made to us on your part, that whereas the aforesaid Church is now void and destitute of the solace of a Pastor, by the translation of the Right Rev. Father in God, Thomas, late Bishop of Hereford, we would be graciously pleased to grant you our leave and license to elect you another Bishop or Pastor, we being favorably inclined to your prayer in this behalf, have thought fit, by virtue of these presents, to grant you such leave and license, requiring and commanding you, by the faith and allegiance by which you stand bound to us, that you elect such a person for your Bishop and Pastor as may be devoted to God, and useful and faithful to us and our kingdom.

In witness whereof we have caused these our letters to be made patent. Witness ourself at Westminster on the 11th day of December, in the eleventh year of our reign, by writ of Privy Seal."

Accompanying this was the following letter missive:—

"To our trusty well-beloved Dean and Chapter of Hereford, in the Diocese of Hereford.

Trusty and well-beloved, we greet you well.

Whereas the Bishopric of Hereford is at present void by the translation of the Right Reverend Father in God, Thomas, late Bishop thereof, we let you know that for certain considerations us at this time moving, we of our princely disposition and zeal being desirous to prefer unto the same See a person meet thereunto, and considering the virtue, learning, wisdom, gravity, and other good gifts wherewith our trusty and well-beloved Dr. Renn Dickson Hampden, our Reader of Theology in our University of Oxford, is endued, we have been pleased to name and recommend him unto you by these presents to be elected and chosen unto the said Bishopric of Hereford.

Wherefore we require you, upon the receipt hereof, to proceed to your election according to the laws and statutes of this our realm and our *conge d'elire* herewith sent unto you, and the same election so made to certify to us, under your common seal.

Given under our signet, at our Palace of Westminster, the 11th day of December, in the eleventh year of our reign."

The Dean.—We shall retire to the Chapter-house to consider this matter.

The members then proceeded again to the Chapter-house, when the following letter of citation was read by the Clerk, and the names of the members called over.

"John Merewether, Doctor of Divinity, Dean of the Cathedral Church of Hereford, and the Chapter of the said Church, to our beloved in Christ John Davis, Richard Downie, and Edward Stanton Jones, literate persons, jointly and severally greeting, whereas the episcopal See of Hereford is now void and destitute of a Pastor by the translation of the Right Rev. Thomas Musgrave, the late Lord Bishop thereof, to the Archbishopric of York, we, therefore, the Dean and Chapter aforesaid, having received the Queen's Majesty's license for electing another Bishop, have fixed and appointed Tuesday, the 28th day of December instant, for such election, to be made in the Chapter-house in our said Cathedral Church, between the hours of ten and twelve in the forenoon of the same day, with continuation and prorogation of the said hours, day and place from thence following if it shall be necessary, and have decreed that all and singular the Canons or Prebendaries of the said Church that have a right to vote on the said election, should be cited to appear at the said day, time, and place, to proceed and see proceedings made in the business of the said election, and in all and singular the acts and things which, according to the usage and custom of the said Cathedral Church, and the laws and statutes of England may be necessary; and as the present state and condition of the said Church may either allow or require. Wherefore, we empower and command you jointly and severally, to cite or cause to be cited peremptorily, all and singular, the Canons or Prebendaries of the said Cathedral Church, by showing to them severally these presents (if it may conveniently be done,) and by publicly affixing the same on the door at the west end of the choir, and also on the door that openeth into the Chapter-house of the said Church, and afterwards by affixing and leaving on each of the said doors respectively a true copy of these presents, and also by all lawful ways, means, and methods whatsoever, whereby you can or may better or more effectually, so that this citation may most likely come to the knowledge of them so to be cited (whom by the tenor of these presents we do also cite,) that they and every one of them appear before us in the Chapter-house aforesaid on Tuesday, the 28th day of December instant, between the hours of ten and twelve in the forenoon, with continuation and prorogation of the days and hours from thence next following, and of places, if it shall be necessary, to proceed and see proceedings in the said business of election, and in all necessary acts, even to the finishing and perfecting thereof inclusively, to be done, and to do and perform all other things which the nature and condition of the said election may require. Moreover, that you intimate or cause to be intimated peremptorily to all and singular the persons aforesaid (to whom we do hereby also intimate) that if they do not appear at the day, time, and place aforesaid, we nevertheless will then proceed, according to law and custom, in the said business of election, and to finish the same, their absence in anywise notwithstanding, and that what you shall do in the premises you, or either of you, that shall execute this our mandate, shall duly certify to us at the day, time, and place aforesaid. In witness whereof we have caused our common seal to be set to these presents.

Dated this 18th day of December, in the year of our Lord 1847.

Richard Underwood, Chapter Clerk."

The Dean said the names of the members of this Chapter having been called over, I declare that those persons who have not answered to their names are contumacious, and I further declare that the members of the Chapter now present constitute a full Chapter for the purposes of this election. The Dean then read some formal papers declaring the absent members contumacious, and that the Chapter was full and complete for this purpose. He also read a document claiming to be the director and president of the election.

The Rev. Mr. Evans here applied for a certificate of the receipt, as we understood, of the *conge d'elire*.

The Dean said there was no precedent for such an application. If any one could show him such a certificate having been granted on any former occasion, he would make no further objection; but he believed this application to be altogether irregular.

Lord Saye and Sele said he apprehended the Chapter had it in their power to create a precedent if they were so minded.

The application here dropped, as it was discovered that it was intended for a certificate, not of the receipt of the *conge d'elire*, but of the election when it took place.

The Chapter Clerk was then appoinied notary, and two of his clerks witnesses, according to the forms necessary on the occasion.

The Dean then said their next duty was to proceed with the election. The *conge d'elire* and the letter missive having been read, it was now for the Chapter to determine what they should do. He need hardly state that the votes would be taken in order, beginning with the junior member present, there being a restriction on the Dean that he should not vote till the last.

Lord Saye and Sele.—I have to state, on the best authority, that the Bishop of Oxford has withdrawn the writ from the Court of Arches, which he at one time intended to institute against Dr. Hampden; and I thought it right that the members of the Chapter should be aware of this.

The Dean.—It would be desirable, if that be so, that we should have some authentic information on the subject. Not that I mean to dispute the statement of Lord Saye and Sele; but in all cases of this kind some authentic information ought to be brought forward. Indeed, as nothing has hitherto been said on this subject, I question the propriety of its being brought forward at all.

The Dean of St. Asaph.—We have no evidence either of the suit being instituted or withdrawn.

The election then proceeded, and the first member called upon was the Hon. and Rev. Orlando Forrester, who gave his vote for Dr. Hampden, as did all the other members present until the name of the Rev. Canon Huntingford was called on.

Canon Huntingford said—With the utmost respect for the royal prerogative, and with a full conviction that it is for the peace and safety of the Church that the Crown alone should nominate to vacant Sees, yet in this particular instance I feel obliged to defer complying with the recommendation which has been sent down to us, until a competent tribunal shall have pronounced to be well-founded, or not, the sentiments expressed by so many Bishops of our Church, and by so many members of one of our Universities. And here it is not a favor, but an act of the *merest justice* to myself considering how well-known I am to most of you, when I ask you to acquit me of any personal disrespect towards a learned and talented divine, towards one who I am told is so estimable in his disposition, when I ask you to believe that I am not swayed by any of these unimportant (of course I mean, not unimportant in themselves, but still *comparatively* unimportant) motives—viz., a preference for one political party to another, or any feeling, as between Churchman and Dissenter, or, between one party and another, *within* the Church. But while I ask you to believe that I am principally swayed by higher motives, motives which have no connection whatever with this earth, or with the present life, yet I still frankly confess that my mind is much affected by this circumstance, that among the Bishops of our Church who have signed a certain remonstrance, there are, in the first place, two Prelates, who are said to differ in opinion in some other particulars—the Bishop of London and the Bishop of Winchester; that, secondly, there is one so distinguished for mildness and Christian meekness, as the Bishop of Lincoln; and, thirdly, there is one of so powerful an intellect and of such sincere piety as the Bishop of Oxford. I say I confess that the above fact seems to me important, and confirms me in the resolution which I just now stated, that I felt myself obliged on the present occasion to adopt, viz., to wait for an impartial and solemn decision on this subject from a tribunal competent to pronounce it.

He was then proceeding to express his personal respect for Dr. Hampden, when he was interrupted by

Canon Musgrave, who, with some apparent rudeness, called upon him to give his vote.

Canon Huntingford.—I vote, then, to defer the election.

[Here followed a short speech from the Dean, which we published last week.]

The Rev. W. E. Evans here rose, and, addressing the Dean, said, as the senior of the Hon. Prebendaries, I beg to remind you that when we met on a previous occasion you assured us that no dispute would originate with you as to the validity of our votes.

The Dean.—You are in a mistake.

Mr. Evans.—I appeal to the other gentlemen present whether it was not so. Three times over I asked you whether any objections to our voting would emanate from you, and you solemnly declared it would not.

Mr. Webb and Mr. Lewis rose together, to confirm this statement—Webb stating that, at the previous meeting, he said if the Dean and Chapter did not sanction the right of the Honorary Prebendaries to vote, they would withdraw. At that time they were begged not to withdraw, and their right of voting was thus allowed.

Canon Musgrave—Even if they were disallowed there is still a majority.

Lord Saye and Sele.—By the Act of Parliament, a majority of the Chapter is competent to carry any measure, even if the Dean and four Canons were not present—a majority of those present are fully competent.

The Dean.—It is not for the Chapter to determine this point, and I wish only to call attention to what has been stated by Mr. Evans, and here, standing in this place, I feel bound to state that when I called the Chapter together to consult as to the numerous addresses which now lie on the table, entreating us not to proceed with this election, I did state then that the question might arise with regard to the right to vote of the Honorary Prebendaries; and, on my being asked whether I would object to their right to vote, I said it was not for me to object; that I would admit their votes so far as I was required to do, and they have been accordingly now so admitted; but I never did say anything as if I supposed they had a right to vote, or as to the validity of that right; nor could I with propriety say anything to affect these votes. I have now done what I feel to be my solemn duty in the sight of God, and though there are some here who would wish to throw a slur upon my character and integrity in the course which I have pursued, I can declare that I am free and clear from any just imputation of this kind. I fairly told them in the first instance that such an objection might be raised, and that I believed it was a valid objection, but I also told them it was not for me to raise it, that I would insert their votes, and that it would be for others, before a proper tribunal, to determine, whether they were valid or not. I have now nothing more to say.

Canon Musgrave said—As I was present on the occasion referred to, I must state that you said you would raise no objection to these votes. Now this protest, objecting to the votes, emanates from you.

The Dean.—I am not aware that I said that.

Several members here rose together to corroborate Canon Musgrave.

The Dean then stated that, according to the statutes of the Cathedral Church of Hereford in all matters that were done, nothing could be of force or strength unless the Dean and three Residentiary Canons composed a portion of that majority.

Mr. Lewis.—I beg to state that fourteen days ago I received a letter, citing me to this meeting. By whom was that letter signed?

The Dean.—It was given under my hand.

Mr. Lewis.—Your hand and seal?

Lord Saye and Sele here read the clause in the Act 4th and 5th Victoria, which provides that a majority of members shall constitute a Chapter in every Cathedral Church in the country, including or not including the Dean, as his presence might or might not be required by law.

The Dean said it would be improper for him to comment upon that clause, but in his opinion it did not touch the question at all.

Canon Musgrave said that, as the protest of the Dean was likely to go forth to the public, he could not suffer it so to proceed without observing that the Dean had specified the Primate as remonstrating against Dr. Hampden's nomination. Now, he must say that he had no authoritative grounds for including the name of the Archbishop of Canterbury in his protest.

The Dean.—I would not have alluded to it if I had not been satisfied from the clearest grounds that my own mind could arrive at, that the Archbishop of Canterbury did write a letter to the Prime Minister before the remonstrance of the thirteen Bishops; and I say in my protest "thirteen or more," because I know that others did write to his Lordship; and it now stands on record that there was a remonstrance on the part of the Bishops of England on that appointment against which I now protest.

Canon Musgrave.—But no public notice was taken of it.

The Dean.—I take notice of it, and now I have done my duty.

The Dean then stated—It appears by the votes that three Canons Residentiary have voted for Dr. Hampden, five Prebendaries of the old order have voted for him, nine being absent; six Honorary Prebendaries have voted for him, three being absent; the Dean and three Canons Residentiary are dissentient.

The Dean of St. Asaph, in a low tone of voice, gave his opinion that the Honorary Prebendaries had a right to vote as they had stalls in the Cathedral, although they had no emoluments.

The Dean.—If this question had not been raised by others, I should have let the matter rest. It was my duty to announce to those gentlemen that the question might be raised—it was not for me to say whether they had a right or not—I believe they had not, but it does not follow from my opinion that it would be so.

Canon Musgrave proposed that the term "Honorary" be withdrawn from these Prebendaries.

Lord Saye and Sele seconded the motion.

No vote, however, was taken on the question.

Archdeacon Wetherell said that as the old Prebendaries were suspended, but not extinguished, wherever these Prebendaries were not expressly extinguished, he conceived that their original privileges remained, and that they had a full right to exercise them.

The Dean.—I must remind the Chapter that we are still engaged in Divine Service, and that it is not proper at this time to enter upon secular considerations.

Lord Saye and Sele here interrupted the Dean to propose that Mr. Chancellor Corbett should give his opinion upon that point.

The Dean.—I have a right to speak, and I will say what I have to say. As I was observing, we are still engaged in Divine Service, but, as the Act of Parliament has been referred to, I must say that the Act of Victoria gives the Bishop the power of distinguishing deserving Clergymen by promoting them to the rank of Honorary Prebendary in every Cathedral Church where there is not already a foundation of non-resident Canons.

Lord Saye and Sele.—Ah! but that does not apply to us, for we have non-resident Canons.

Chanceller Corbett then stated his opinion, but in so indistinct a tone that scarcely a word could be heard. We understood him to be of opinion that the Honorary Prebendaries had a right to vote.

Lord Saye and Sele read from the Act the names of the Cathedrals which, and no other, might have Honorary Prebendaries. Among these the Cathedral of Hereford was not included.

The Dean.—The fact that all these prebendal stalls were at one time suppressed by Act of Parliament, and the Bishop could not appoint them till another Act was passed; and until he could these stalls were called honorary stalls, and the appointments were honorary. No emoluments were attached to them—they were merely distinctions conferred upon the person who occupied the stalls.

Mr. Freer.—And have they no duties?

The Dean.—I have already shown that they have.

Canon Morgan moved that they proceed with the election, and moved that the election be now declared.

Lord Saye and Sele seconded the motion.

The Dean then stated that fifteen having votes, or claiming to vote, had voted for Dr. Hampden—that two had voted against him—the others being absent. It is now for the Chapter to say whether that is an election. (After a pause.) No one objects to that being considered an election except those who dissent. We have then to make out three certificates—one for the Queen, one for the Bishop elect, and one for the Primate.

The following, we understand, is the form of election agreed on:

"Be it known unto all men, that a majority of the members of this Cathedral Church of Hereford, in full Chapter this day assembled, in obedience to Her Majesty's license, have chosen the Rev. Renn Dickson Hampden, D.D., to be the future Bishop of this Cathedral Church and See, in the room of the Right Rev. Father in God, Thomas Musgrave, D.D., late Lord Bishop thereof, now translated to the Archbishopric of York."

Signed by three Canons Residentiary, five Prebendaries of the old foundation (nine being absent,) six Hon-Prebendaries (three being absent;) and the Dean and one Canon Residentiary dissentient.

The Dean and Chapter then returned into the choir, when the remaining portion of the daily service was performed. They afterwards went again into the Chapter-house, and affixed their seal to the certificate of the election, when the proceedings terminated.

DOMESTIC INTELLIGENCE.

Western New York.—Rev. Henry Gregory, Syracuse, has written a pastoral letter to his congregation, from which we glean the following intelligence:

In his parochial ministrations of the last year, he has baptized 36, of whom 4 were adults; confirmed 3; and received as communicants 21—making the whole number of communicants 138. The congregation have contributed for Alms, $130 11; for Missionary and Church purposes, $175 71. In addition to these, there have been special contributions, during the year, $245 90. A *Free Chapel* has also been erected, since September last, in this parish, at a cost of $1400, which will seat about 200 persons. It was intended to be consecrated on the Festival of St. Paul, 25th inst. The following is a description of the Chapel:

It is built in a rectangle, 54 feet long, and 25 feet wide. This form was given it, because it is built on the rear of the lot, leaving the front of 90 feet in depth, for a church proper, some future day. The present Edifice is designed for the purposes of a chapel, only while a congregation is gathered which may need a larger one, leaving this, perhaps, for a Parish School, or some other pious use.

The walls are of stone masonary, supported on the front or eastern side, by simple buttresses which vanish under the eaves. The height of the walls is 12 feet, and from the floor to the roof is 26 feet. The roof has a steep pitch, the perpendicular elevation being 14 feet, and it is supported by the gables and 3 sets of principal rafters with ties. The plastered wall is carried up close under the roof, leaving the ties and rafters visible. These with the strut above and arches below, make six triangular openings in every bent; and by means of gothic points, each of these openings is formed into a trefoil arch. The points are cut from two inch plank, and simply nailed to the ties and rafters, producing a very pleasing architectural effect.

The roof timbers, the benches, the chancel, and all the interior wood work is stained and varnished, and closely resembles oak. The chancel is an arched recess, 12 feet wide and 7 feet deep, at the north end of the chapel; and from the upper point of this recess, the light streams through a round gable window, four feet in diameter, of the richest colors. In the centre of the window is the sacred monogram, I. H. S., on a purple ground of disper work, the S intertwining the other letters, and holding in front of the whole the decorated symbol of our redemption. A wreath of the lily of the valley around the outer edge of the window, completes the design.

In the same position, at the opposite end of the chapel, is another window of the same size; the design of which is a crown of gold in the centre, with palm branches underneath and seven stars above; the whole resting on a blue ground, and surrounded by a circular wreath of laurel or branches of the bay tree.

These two windows, than which nothing could be more appropriate or beautiful, were the gift of Robert B. Minturn, Esq., of New York, and were designed by his worthy Pastor, the Rector of the Church of the Holy Communion.

Each side of the chapel is lighted by four pointed windows, the two central ones having one mullion, and the window heads are enriched with colored glass, where the ruby, the topaz, the emerald, the amethyst, and the lapis lazuli blend their deep colors, and give a pleasing air to the plain and simple architecture.

On either side of a central alley 3 1-2 feet wide, is a row of open seats 9 feet 3 inches long, the ends of which are ornamented with a simple octagonal moulding, and formed after the pattern of those in Grace Church, Van Vorst, N. J.

The chancel floor is elevated two steps. The railing is composed of perforated tracery, displaying in miniature the same figure as in the trefoil arches under the roof. The Lectern is a simple board supported by a cluster of three buttresses, and covered with a crimson cushion. The Altar is of wood, in pannels, with tracery in the corners, and lined with crimson. The center pannel in front contains the letters I. H. S. in gold. The board of the Altar is also covered with crimson. The Holy Table stands against a Reredos or Screen, eight feet wide and ten feet high, terminating in two pinnacles on either side, and three ogee arches with ornamented crests in the centre.

The floor of the Chapel is covered throughout with a carpet of crimson and black, wrought into small figures resembling the rich diaper ground work of stained glass windows; and the benches are so arranged that the worshippers can conveniently kneel upon the floor. The chancel carpet is of a lighter color, and its figures suggestive of the sacrifice of the cross.

The Chapel is lighted for evening worship, by bronze chandeliers and brackets.

A marble font is provided by offerings of the children of the Parish and Sunday schools, and will be ready by Easter.

The Vestry Room is on the right side of the chancel, and opens into it: its size is seven feet by five.

The south entrance to the Chapel is covered by a Parvis, or Porch, six feet square; and its steep roof is crowned with a decorated cross copied from the little Church of Skelton, in Yorkshire, England. The exterior of the north or chancel gable is surmounted by the Christian symbol, after the pattern of one on the east gable of Merton College Chapel, Oxford; and the other gable displays in miniature a turret from the north western transept of Peterborough Cathedral. All these, as also all the exterior wood work, hood moulds, mullions, &c., are painted the color of Newark stone.

The building and every thing in it necessary to fit it for its sacred use, will have been paid for when it is occupied. There remains only a part of the purchase money of the lot to be yet provided for—a sum of *three or four hundred* dollars; and when that is paid, not only is the site of the Chapel secured, but also a lot ninety feet in length, a favorable site for a Parish Church whenever it shall be called for. Are there not those who, unsolicited, will contribute for this purpose? Any sum, whatever its amount, given to this object, will be thankfully received.

It is intended that the Sunday services in the Free Chapel shall be regularly held—the morning prayer at 10 1-2. A. M., and the evening prayer at 6 1-2, P. M., throughout the year; except that on the first Sunday in every month, there will be no *morning* service at the Chapel. On that morning the holy communion is administered in the parish church, and both congregations will meet together.

Maine.—January 2d, the Bishop preached in St. John's Church, Bangor, and confirmed six persons; assisted in the services by Rev. O. Pinkney Hammond, officiating minister. In Old Town, administered the communion to five persons in the morning of the 9th inst. One adult was baptized by the missionary. In the afternoon of the same day, the Bishop read service and preached at a village called West Great Works, two miles distant from Old Town. In the evening of the same day, at Old Town, the Bishop preached and administered the sacrament of Baptism to three children. The holy rite of confirmation was also administered to four persons. This was the first time the rite of confirmation had ever been administered in that village. Dr. Burgess is said to be the "first Bishop of our Church who ever visited the Penobscot region beyond Bangor."

Connecticut.—The holy rite of confirmation was administered in Trinity Church, New Haven, on the 10th inst., and "thirty candidates took upon themselves the obligations of Church membership."

During the Bishop's late visitation, he has administered the rite of confirmation to 87 persons, as follows:

In New Haven—Trinity, to	20	persons.
" " St. Luke's,	4	"
West Haven—Christ Church,	6	"
Waterbury—St. John's,	39	"
Plymouth—St. Peter's,	18	"

Pennsylvania.—The Episcopal Church in Reading will be re-opened for divine service, on the 30th inst., on which occasion the Rt. Rev. Bishop is expected to officiate. It has been undergoing an enlargement, and the interior has been entirely remodeled, in Gothic style, after the design of J. E. Carver, of Philadelphia. The Reading Gazette has the following description of it:

The arrangement of the chancel, and the imitation-oak open roof are peculiar objects of admiration, attesting alike the correct taste of the architect, and the skill of those who executed his plans. The church, as far as the interior goes, will be one of the chief architectural ornaments of our city; and if, as there is every probability, the exterior is improved according to the design which accompanied the one adopted by the Vestry for the improvements now nearly completed, it will vie with any similar building in the State.

The inmates of the Institution for the Blind, in Philadelphia, on Thanksgiving day, made the Rev. John A. Vaughan, D.D., late Principal of that institution, a present of a large Silver Pitcher, with the following inscription engraved upon it:

TO THE REV. JOHN A. VAUGHAN, D.D.,
By the Pupils of the Pennsylvania Institution for the Instruction of the Blind;
A Testimonial of their respect, affection and gratitude to him, on his retirement from the office of Principal,
Nov. 25, 1847.

From the Report of the Episcopal Female Tract Society in Philadelphia, we learn that they have distributed 119,000 Tracts during the past year. They make a very earnest appeal to the liberality of the Episcopal community for means to extend their usefulness.

The ladies of the Church of the Redemption, at Fairmount, hold a sale, during Easter holydays, for the finishing of their Church, now in progress of erection, and placing it *free of debt*, as ought to be the case with all missionary churches. Contributions are solicited, also, for this purpose. Rev. Geo. A. Durborow, Callowhill street, Fairmount, is appointed to receive contributions.

Maryland.—*Institution.*—On Thursday, December 30, the Rev. Richard Clarence Hall was instituted to the rectorship of St. John's Church, Huntingdon, Baltimore county. Morning prayer was said by the Rev. Alfred A. Miller, rector of Mount Calvary Church, Baltimore, and the Lessons read by the Rev. Daniel Henshaw, assistant minister of St. Peter's Church, Baltimore. The Bishop preached from 1 Corinthians ii. 2. "For I determined not to know any among you save Jesus Christ and Him crucified."

Clerical Changes.

The Rev. Samuel C. Kerr, late of the Diocese of Maryland, having taken letters dimissory to that of Mississippi, and accepted a call to the rectorship of St. Paul's Church, Woodville, Miss., requests his letters and papers to be directed accordingly.—(by New Orleans route.)

Rev. John A. Childs, of Lewis, Delaware, has accepted a call to St. David's Church, Radnor, Del., and will soon enter upon his duties.

Notices.

☞ The Rev. John S. Stone, D.D., Rector of Christ Church, Brooklyn, will preach in the Church of the Epiphany, 130 Stanton street, on Sunday evening, January 30th.

Service to commence at 7 1-2 o'clock.

New York, January 29, 1848.

List of Clergy.—It is requested that notice be sent to this office, by Tuesday next, of any additions or alterations proper to be made in the List of Clergy in this city and vicinity.

EMMANUEL CHURCH.

Corner of Prince and Thompson streets.

This Church is now open for Divine Service on Sunday evenings. The Rev. Richard Cox, Rector of Zion Church, will preach on Sunday next, January 30th.

Service will commence at half-past 7 o'clock, P. M.

New York, January 29, 1848.

Church of St. George the Martyr.—On Sunday evening next, (29th inst.,) the sermon will be preached by the Rev. William Morris, Rector of Trinity School.

New York, January 29, 1848.

EPISCOPAL MISSION TO SAILORS IN THIS CITY.

A number of ladies favorable to this cause intend holding a fair, immediately after Easter, the proceeds of which are to be presented to the *P. E. Church Missionary Society for Seamen*, to aid in relieving them from their present indebtedness.

Any donations for this purpose will be thankfully received by Mrs. Haight, at No. 25 East 14th street, one door west of Union Square; or at Cromwell, Haight & Co., 68 Maiden Lane.

Due notice will be given when and where the Fair will be held. January 29—13w

Acknowledgments.

Domestic Missions.—Since his acknowledgment of the 18th inst., the Treasurer has received the following contributions:

From St Bartholomew's, part coll, 5; Christ ch, Rushville, Ill, 9; St Stephen's ch, Bendstown, 14; St Peter's, Talbot co, Md, 39; Christmas offering, S S, Trinity ch, Newark, 9 49; St James's, Chicago, Ill, half, 22 53; St Timothy, Massillon, O, 25; St Stephen's, Northcastle, N Y, 5; St James's, Fort Edward, N Y, 2; St James's, Arlington, Va, 5; St Peter's, Freehold, N J, 3 33; Christ ch, Alexandria, D C, 20; Christ ch, Bethel, Va, 2; Christ ch, Alexandria, for the Jews, 3; St Luke's, Rochester, Christmas offerings, S S, 64 72; station at Van Buren, Ark, 7 50; Domestic, 22 78—95; All Saints', Calvert co, Md, half, 5; Trinity ch, Upper Marlborough, Md, 15 70; Centurion ch, Fortress Monroe, Va, 13; for North Western missions, 5; Dr Willoughby, East Berkshire, Va, 1; Mt Calvary ch, Baltimore, Md, 25 28; from the S S, 4 50; Trinity ch, Fairfield, Ct, 13; Munroe, Mich, 7 50; Marshall, Mich, 3; Ch of the Ascension, N Y, additional, half, 100; St Paul's, Alexandria, D C, 5; St Timothy's, Westford, W N Y, 2; St Mark's, Warren, R I, half, 17 50; a lady of Trinity ch, Brooklyn, 3; St John's, Elizabethtown, N J, 3; Stepney parish, St Mary's, Md, 4 50; Grace ch, do, 1 50; Christ ch, Tarrytown, 20 82; three members of St Matthew's, Jersey City, N J, 3; a friend to missions, Ct, 3; a friend to missions, Brooklyn, monthly donation, half, 1. Total, $516 65.

THOMAS N. STANFORD, Treasurer,
139 Broadway.

New York, Jan. 25, 1848.

Foreign Missions.—Since his report of Jan. 18th, the Treasurer acknowledges the receipt of the following amounts:—

From Trinity ch, Upper Marlboro', Md, 8 08; Bethesda ch, Saratoga, N Y, 10 25; St Paul's, Troy, N Y, 99 14; do, China, 14—113 14; St Peter's, Monroe, Ct, 5 70; Christ ch, Reading, Ct, 6 30; Trinity, Newark, N J, 32 33; do, Constantinople, 20; Parish of Holy Trinity, Prince George co, Md, China, 5; and Africa, 5; Mrs Maria M Jackson, do, do, 10—20; St James's, Danbury, Ct, Constantinople, 8; St Saviour, Maspeth, L I, 5 12; St James's, Fort Edward, N Y, 2; St John's, Providence, R I, for Africa, China, and Greece, 310 29; Trinity ch, New Rochelle, N Y, 24 50; St Stephen's, Wilkesbarre, Pa, 20; St Peter's, Hebron, Ct, 6 50; Zion ch, Sandy Hill, N Y, 13; Christ ch, Bethel, 6; do, for Constantinople, 2—8; St Paul's ch, New Orleans, La, 115; do, China, 5; do, Africa, 5; annual subscription of Mrs S. of do, for China, 25—150; St James's, Arlington, Vt, 25; do, Africa, 1—26; St James's, Poquetanock, Ct, 13; Christ ch, Alexandria, Va, 86 53; do, Africa, 23 47; do, China, 15—125; All Saints' parish, Frederick, Md, Africa and China, 60; St John's, Howard district, Md, for Constantinople, 43 19; Mt Calvary, Baltimore, Constantinople, 27 75; St Peter's ch, do, 170; do, for Constantinople, 10; Sunday school of do, 7—187; St John's, Harford co, Constantinople, 3 90; All Saints', Calvert co, 5; St Peter's, Talbot co, 15; Centurion ch, Old Point Comfort, Va, 8; St James's, Leesburg, Va, 46; S S of do, 14—60; St Paul's, Alexandria, Va, 65; Dr Willoughby, Berkshire, Mass, half, 1; Caroline ch, Setauket, L I, 3 55; St Peter's, Freehold, N J, 2 25; St James's, Chicago, Ill, 23 27; St Paul's, Owego, W N Y, 12; St Peter's, Albany, Constantinople, 30; do, Africa, 30—60; St Luke's ch, Rochester, W N Y, 100; do, S S ed. Africa, 20; do, Christmas offering, 6 72—126 72; St Andrew's, Northford, Ct, 3; St Luke's, Granville, O, China, 3; H S, Portland, Me, St Stephen's, Constantinople, 5; Ch of Ascension, N Y, half, 100—to be added to collection on 16th inst; Ch of Holy Trinity, Brooklyn, a lady, half, 3; monthly contribution of a friend to missions, 1; St James's, Bristol, Pa, for Africa, 9; Christ ch, Allentown, N J, 1; Trinity ch, Portsmouth, Va, for Constantinople, 35 50; Calvary ch, Tarboro', N C, 14 15; Trinity, Scotland Neck, do, 17 80; St Paul's, Detroit, Mich, 37 76; Trinity ch, Fairfield, Ct, 19; S S, do, ed., Africa, 9 50; St Matthew's ch, New Preston, Ct, 6 67; St Paul's, Richmond, Ind, 3; Trinity ch, Saugerties, N Y, 4; Trinity, Rensselaerville, N Y, 2; St Peter's, Delaware, O, Africa and China, 12; Zion, Manchester, Vt, Africa, 20; Christ ch, New York, 12 23; Grace, Somerset, Md, Constantinople, 3; St John's ch, Yonkers, and Chapel at Tuckahoe, Westchester, N Y, 29 75; St Paul's, East Chester, 15 15; St John's ch, New Milford, Ct, 20; Trinity, New York, for Constantinople, 57 08; Trinity ch, Monroe, Mich, Constantinople, 4 50; St John's, Elizabethtown, N J, 1; St Mark's, Warren, R I, Constantinople, 1; China, 2; ed., Africa, 14 50—17 50; Christ ch, Elizabeth City, N C, Constantinople, 8; do, Africa, 3; Meherrin parish, Greensville, Va, 37 31, and 4, and 1 from black congregation, Africa, 42 31; through W H H, Va, church at Charlottsville, 25; Trinity, Buchanan, 30 85; Monumental, Richmond, 51 96; St Paul's, do, 5—112 81; Grace, Petersburg, Va, Africa and China, 62 03; Christ ch, Raleigh, N C, for Africa, 30; St John's, Providence, R I, Christmas offering, S S, 9 52; col'd do, 5 31; reg. con. of do, Africa, 29 56; St Stephen's, do, 16 50; Ascension, Wakefield, 5 42; Christ ch, Lonsdale, 10—76 31; Trinity, Plattsburg, N Y, 15; do, Constantinople, 5—20; a lady, Erie, Pa, for China, 2. Total, 2246 45.

J. SMYTH ROGERS, Treasurer,
281 Broadway.

New-York, January 25, 1848.

☞ $25 07, received from St John's ch, Stamford, Ct, for Constantinople, on the 13th inst,, should have appeared in last week's acknowledgment. J. S. R.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:

From John H Swift, 2 50; Mrs C A Spencer, 5; Miss M Duffie, 2; B A Mumford, 2. Total amount, $11 50.

Donations and subscriptions thankfully received by

Thomas C Butler, Treasurer and Agent,
At the Depository, 20 John street.

New York, January 25, 1848.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

From John H Swift, 2 50; Miss M Duffie, 1; B A Mumford, 1; Murray Hoffman, 1; James B Kissam, M D, 1. Total amount, $6 50.

Donations and subscriptions thankfully received by

Thomas C. Butler, Treasurer and Agent,
At the Depository, 20 John street

New York, January 25, 1848.

Missionary Committee of the Diocese of New York.—The Treasurer has received since his report of 18th inst., the following contributions, viz:—

From St Timothy's ch, Westford, Rev Joseph Ransem, 3; All Saints' ch, New York, Rev Wm E Eigenbrodt, monthly offerings, 52 76. Total amount, $55 76.

C. N. S. Rowland, Treasurer,
January 25, 1848. 55 Water street.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

By Messrs. Stanford & Swords, from C L S, $20.

Lot Jones, 77 2d Avenue.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received, They may be left with Messrs. Stanford and Swords, 139 Broadway; or at 77 2d Avenue.

New York, January 25, 1848.

The undersigned gratefully acknowledges the following receipts for the support of the P. E. Church of the Messiah—Seats Free.

Mrs R B Minturn, 20; E Hoyt, 5; R Ray, 5; W J B, 5; a friend, 5; do, 5; a lady, 3; do, 2; a few teachers of St Stephen's church Sunday school, 11.

Further aid is greatly needed, and will be thankfully received, so as to enable the Vestry to continue their humble effort. Wm. A. Tyson, Treasurer,

New York, Jan. 24, 1848. 137 Laurens street.

Clark mission, missouri.—The undersigned acknowledges the receipt of Fifty Dollars from the Ephiphamy offerings of the church of the Holy Communion, by the hands of the Rev. W. A. Muchlenberg D.D.

At the request of the Rt. Rev. Bishop Hawks in October last, the subscriber consented to take charge of any "contributions in money, books or anything else suitable for the mission." This is the first acknowledgement he has been enabled to make. The principal objects of the mission is to train up, and send forth to the destitute part of Missouri, well qualified and self-denying missionaries. On the plan proposed great results may be expected from comparitively small means. It has been demonstrated that this is the only plan to furnish the destitute west with an efficient ministry. Donations from "cheerful givers," of any amount—not excepting the poor widows mite—will be thankfully received at 158 Water-st., by

JOHN N. SWIFT,
Jan. 23, 1848. Receiving Agent.

To Correspondents.

"Old Friend" is in type, and will appear next week.

SHORT'S CHURCH HISTORY.

HISTORY OF THE CHURCH OF ENGLAND, To the Revolution of England of 1688, by the Rt. Rev. Thomas Vowler Short, D.D., Bishop of St. Asaph. *One Volume. 8vo. $1 50.*

"We feel grateful for the reprint of this learned, impartial, and valuable work. The publishers of such books deserve to be liberally sustained and encouraged by the Christian public, and especially by Churchmen. Bishop Short's History will lead its readers to a greater knowledge and love of the English Church, and must convince them that in her doctrines, ritual, and government, she is faithfully formed on the model of that which was primitive and apostolic. It is the fruit of many years' reading and immense labor and research; and, though its professed object is 'to facilitate the studies of young men who are preparing themselves for the offices of the Church,' there is no class of readers who will not find it a pleasure and a profit. It may be objected to by some that the meek and pious author is occasionally too lenient in his notice of dissenters; but he never conceals the truth, (evidently his sole pursuit;) and the very tenderness he shows to opponents may extend the usefulness of the work, by attracting and conciliating readers among them, and, we may hope, convincing them that, in the language of the author, 'the best reformation of the Church of England would be to reduce her in practice to what she is in theory; that her doctrines are such, that he who ventures his eternal safety to her guidance is taking a secure path; and that the framework of her establishment is that which, under God's providence, is best suited, in the present state of the Christian world, to preserve and disseminate our holy faith among the various branches of society.'"—*Banner of the Cross.*

"This is a very valuable production. It has passed through three English editions; and now appears for the first time in an American dress. It's issue at this juncture is exceedingly well timed."—*Episcopal Recorder.*

Published by
STANFORD & SWORDS,
January 29. 139 Broadway.

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE CO. on the 1st day of January, 1848.
(Office No. 11 Wall street.)

Policies in force on the 1st of January, 1847,	2,722		
Policies canceled and expired during the year,	293—2,429		
Policies issued during the year 1847,		1,847	
Policies cancelled and expired,		119—1,728	
Total Policies in force 1st January, 1848			4,157
Balance as per statement, January 1, 1847,			$198,724 51
Net Premiums received during the year,	$297,322 65		
Interest received during the year,	11,601 06		
Total net receipts in 1847,	$308,923 71		
Losses* paid during the year,	$51,105 00		
Expenses " "	12,228 40—63,333 40—245,590 31		
Net proceeds,			$444,314 82

* Additional losses amounting to $19,000, unpaid on the 1st of January, awaiting proofs of death—part of that amount has since been paid.

ASSETS.

Cash on hand	$ 8,951 41
U. States 6 per ct. Bonds, 1856 & 1862,	20,000 00
Newark City Bonds,	2,700 00
Brooklyn City Bonds,	15,000 00
Bonds and mortgages on property worth double the amount loaned,	55,161 50
Real estate in Newark (building erecting for use of Company,)	6,941 50-108,723 45
Premium notes drawing 6 per cent. interest.	309,945 41
Loans on Scrip of the Company	160 38
Premium notes and cash in hands of Agents, and in course of transmission,	25,480 58
Total assets,	$444,314 82

Upon 2,429 Policies now in force issued prior to January, 1847, the Directors have declared a dividend of 35 per cent., being the profits of the second year's business, (1846.)

Amount of Premiums		$207,549 98
Losses paid during the year 1846,		33,648 00
Expenses " " " "		14,788 80

RESERVED FUND.

Losses which might have been expected during the year according to tables,	$99,000 00	
Losses paid as above,	33,648 00	
Total,	$65,852 00	
Reinsurance of 2,429 persons 1 year older,	8,756 00—74,108 00	
Dividends of profits 35 per cent.		74,642 40
Reserved Fund on the 1st January, 1847,		$20,252 63
" " as per statement, " 1848,		74,108 00
Total of Reserved Fund 1st January, 1848,		$94,360 63

ROBERT L. PATTERSON, President.
Benj. C. Miller, Secretary.
JOSEPH L. LORD, Agent
James Stewart, M.D., Medical Examiner.
Valentine Mott, M.D. } Medical Board of Consulta-
Jer. Van Rensselaer, M.D. } tion.
January 29—4t

EPISCOPAL WORKS,
PUBLISHED BY
D. APPLETON & CO.

Arnold's Rugby School Sermons. 12mo.	75
Anthon's Catechism on the Homilies. 18mo.	06
—— Easy Catechism for Young Children.	06
A Kempis, Of the Imitation of Christ. 16mo. $1, reduced to	75
Burnet's History of the Reformation. Edited by Dr. Nares. Best edition, 23 portraits, 4 vols. 8vo. $8, reduced to	6 00
—— Cheap edition, 3 vols.	2 50
Burnet on the Thirty-nine Articles. Edited by Page. Best edition. 8vo.	2 00
Beaven's Help to Catechising. Edited by Dr. Anthon.	06
Bradley's Sermons at Clapham and Glasbury, 8vo	1 25
—— Practical Sermons. 8vo.	1 50
—— Family and Parish Sermons, comprising the above. 2 vols. in 1.	2 50
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Coit, Dr.—Puritanism Reviewed. 12mo. $1 50, reduced to	1 00
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—— Treatise on Preaching. 12mo.	1 25
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Lyra Apostolica. 18mo. 75 cents, reduced to	50
Light in the Dwelling. By the Author of "Peep of Day," etc. 8vo.	1 75
Marshall's Notes on Episcopacy. Edited by Wainwright. 12mo. $1 25, reduced to	1 00
Manning on the Unity of the Church. 16mo. $1, reduced to	75
Maurice on the Kingdom of Christ. 8vo	2 50
Magee on Atonement and Sacrifice. 2 vols. 8vo.	5 00
Newman's Sermons on Subjects of the Day. 12mo	1 25
—— Parochial Sermons. 2 vols. 8vo.	5 00
—— Essay on Christian Doctrine. 8vo. paper cover, 50 cents; cloth,	75
Ogilby's Lectures on the Church. 16mo. 75 cents, reduced to	50
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Watson's Lectures on Confirmation.	06

January 29—1t

STEPS TO THE ALTAR.

STEPS TO THE ALTAR, a Manual of Devotions and Meditations for the Blessed Eucharist, compiled by a Parish Priest. First American edition.

Also, Bishop White's Commentaries on the Ordination Office, 2d edition.

Just published and for sale by
STANFORD & SWORDS, 139 Broadway.

IN PRESS.

A Manual for Confirmation, by the author of Steps to the Altar. January 29.

BOOK AND FANCY JOB PRINTING neatly executed at this office.

From Keble's Lyra Innocentium.

REDBREAST IN CHURCH.

"The creature itself shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

What is this sudden thrill
Of notes so sweet and keen?
The organ's waves of sound are still
Within the awful screen.
In prayer are bowed both head and knee,
And yet unbidden rings and free
A chant from one unseen.

A winged chorister
From his arched nook on high
Makes in the calm a gladsome stir,
His proper melody:
A Redbreast blithe, his evening hymn
Trying amid the shadows dim,
Attracts both ear and eye.

Nor time nor tune are there,
Yet sounds the unruly joy
Meet for the hour, nor spoils the prayer
Even of the gazing boy.
It seems to say, Not man alone
Lives in the shade of Jesus' Throne,
And shares the Saints' employ.

The Angels out of sight
Worship with us, we know;
And who can say what pure warm light
The unreasoning tribes below
May by their kindly wafting feel?
What gleams to guide, what balms to heal
From Christ on earth may flow?

Bird, beast, and insect hail
Warm sun and fragrant shower.
The sheep in Bethlehem's thymy dale,
In Blessed Mary's bower
The ox and ass—to them was given
To see our Lord: the Light of Heaven
Fell on them in that hour.

And since our Lord she bare
In triumph to His place,
One patient beast hath seemed to wear
The mark of His high grace,
His token to dumb creatures, freed
From slavery and unholy deed,
From cruel tasks and base:—

Freed by the mighty Cross,
And pure.—O mark it, all!
Who bear that sign! O fear and loss,
Should ye again enthrall
To woe and wrong His creatures, sealed
For blessings, aid to earn and yield,
As ere our father's fall.

ADDRESS

AT LAYING THE CORNER STONE OF THE CHAPEL OF THE HOLY INNNCENTS, BURLINGTON, N. J.

BY THE BISHOP OF THE DIOCESE.

Reverend brethren, Christian friends, beloved children:

I have laid in your presence, through the good hand of God upon me, the corner stone of THE CHAPEL OF THE HOLY INNOCENTS, for the religious uses of the Christian household of St. Mary's Hall. Though, as a private undertaking, the address, which has been customary upon such occasions, is not strictly called for, I recognize, in the friendly interest, manifested by your presence, who are here by invitation, a claim, to which I cheerfully respond, to feel the beatings of my heart, on an occasion which so deeply moves it. While to you, my children, it will be a fitting opportunity to speak, in brief and simple words, of your relation to this place, and its devout and holy uses. May He be with us, to whose Name alone we look, for strength, and for salvation; and, from the songs of children, in this temple, may His Spirit perfect praise!

ST. MARY'S HALL IS AN INSTITUTION FOR FEMALE EDUCATION, ON CHRISTIAN PRINCIPLES. From the time it was first opened, in 1837, I have looked forward to the erection of a proper Chapel as the crowning glory—I will add, the stay and consolation—of the enterprise. This simple statement will suggest the topics for my short address.

ST. MARY'S HALL *is for Education*. It is the watchword of the day. Men worship it, as some at Athens did, "the unknown God." It must be feared, almost as "ignorantly." It fills their mouths, as loudly, and as long, as that old cry, which the Apostle heard, at Ephesus, "Great is Diana!" But, let us ask, before we join in it, what is it? What is education; Is it to read, and write, and cypher? Is it geography and history? Is it political economy, and moral philosophy, and metaphysics? These, doubtless, are all well; each in its place, and in its due degree. The world, which God has placed us in, He meant that we should be acquainted with. The powers of mind, which He endowed us with, He meant we should cultivate. But, are these all? Are these the chief? Will all that was ever attained, of these, and such as these, restore, in man, that God-like image, which the Fall defaced? Does learning, merely, make a man like God? No: these are not education. They are not, by necessity, a part of education. They do not, of necessity, minister to education. Who doubts that devils are of higher intellect than men, and of more varied and extensive acquisitions? And is theirs, education? How different the lesson of the Holy Scripture! "Train up a child, in the way he should go: and when he is old, he will not depart from it." Behold, in these few simple words, the art and mystery of education; defined with truth and fulness, by an authority in lexicography, to be, "*the exercise and training of the powers of the mind*"—not only, though these also must be exercised and trained, but—"*the passions, affections, dispositions, habits, manners.*" It comes before instruction. It accompanies instruction. It outlasts instruction. It is never done; but still goes on, and will go on, in infinite progression, through eternity; its pattern and its mark, as perfect men, being no other, and no less, than this, "the measure of the stature of the fulness of Christ." Education is the forming of the character. It is its rescue, first, from ignorance and sin. It is its advancement, then, in knowledge and virtue. It is its transformation and conformation. Its transformation from its native guilt, the issue of the Fall. Its conformation to its original brightness, in God's image, the purchase of the Cross.

ST. MARY'S HALL *is for Education, on Christian Principles*. To what has now been said, need this be added? The instruments must always be adapted to the work. What other principles are adequate to this? Indeed, no other system fairly owns the need. Much less, supplies the want. They know not God. They know not man, They know no Saviour. They know no Sanctifier. They are of the earth, and perish with the earth. Sin is too much for them. Death gets the better of them. They have no balm for wounded spirits. They have no laver for polluted hearts. Their teachers are all miserable comforters." Their lessons, but a mockery of wretchedness. Their occupation is mere restlessness. Their end is death. Our teacher is the Eternal and Incarnate Word. Our Text Book is the Gospel of His grace. Our School, is "His Holy and Apostolic Church." Our sole reliance, for improvement and advancement, in those "Means of Grace," which He imparts, through His life-giving Spirit; and the end and aim of all our teaching, and of all our toil, that "Hope of Glory," which He offers to the ransomed, through His blood; our whole philosophy, as Christian teachers, in those words of Holy Paul, with whom, we trust, we have "learned Christ," and "been taught by Him, as the truth is in Jesus; that ye put off, concerning the former conversation, the old man, which is corrupt, according to the deceitful lusts, and be renewed in the spirit of your mind, and that ye put on THE NEW MAN, which after God is created in righteousness and true holiness."

ST. MARY'S HALL *is for Female Education, on Christian principles*. It is to take the daughters of our race, and train them up to be its mothers. Not by the arts of flattery and vain deceit, appealing to that weakness in them, through which our primal Mother fell. Not by the useless toil, to polish, where there is no substance to be polished. Not by what is, technically, and but too appropriately, spoken of as "finishing." But, by the simple, honest, wholesome dealing of a loving parent, with the daughters of his love: grounding them in humility, refining them in purity, warming them in piety, ennobling them in charity, building them up in holiness, elevating them to heavenly mindedness; and striving, as humanity can strive, with constant, humble reference, in all things, to the Holy Spirit, that they may be such women as St. Peter pictured on the sacred page; their "adorning," not that "outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel, but THE HIDDEN MAN OF THE HEART, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." In all the elements of useful knowledge; in polite and elegant letters; in the exact sciences; in whatever is called, worthily, by that much prostituted name, philosophy; in the fine arts; in all truly woman-like accomplishments; we resolve to spare no pains, or cost, for the improvement, or adornment, of the girl scommitted to our care. With what success, thus far, with great and serious disadvantages to contend with, we appeal, with confidence, to the late closing exercises; second, in their results, as competent, impartial men have said, to no one institution in the land, for either sex. But we admit, with all sincerity, that we do prize the training of the heart, more than the storing of the head. We frankly own, that we desire, before all graces, for these beloved children of our house, the graces of the Holy Spirit. We honestly declare, that our first wish for them, our midst, our last, is, that they be "holy women;" our heart's desire and prayer to God by day and night, that He will graciously vouchsafe to bless St. Mary's Hall, to be a nursery of Christian mothers.

Hence the erection of this CHAPEL. We know that art is vain. We know that skill must fail. We know that it is not in human nature, or human influence, to realize these prayers. "Not by might, not by power, but by my Spirit, saith the Lord." Therefore, would we betake ourselves to God. Therefore, that we may plead His promise, for the answer to our prayers, and so prevail with Him, by His own truth and holiness, we would set up His altar here, and make His dwelling by our hearths, that He may say, and we rejoice in the divine and holy consolation, "Here will I dwell, for I have a delight herein," that we may know, that here, where His memorial is set, He will be sure to meet with us and bless us; so that if two of us agree in anything that we shall ask, it shall be granted to us, by our Father which is in heaven. Nor is this all. We are the creatures of association. We are assailed through every sense, for good or ill. The eye is caught. The ear is held. The mind is reached. The heart is won. Therefore, the very atmosphere of holy places tends to holiness. Therefore, the instinct of the religious nature, with which God has made us, will cry out with pious Jacob, "How dreadful is this place; this is none other but the house of God, and this is the gate of heaven!" If this be true of men and women grown, how much more of children and of youth. If, at threshold of the solemn temple, the very savage bows his head, or bares his feet, what may not awe and majesty effect with young and tender spirits. To this end, we design to rear a simple, yet a solemn, temple. We design to invest it, so far as in us lies, with the circumstances, which Catholic piety, in every age, has found impressive with the hearts of men. We remember, however humble our approach to it may be, the house which God ordained that Solomon should build. We will therefore, beautify, as He shall give us means to do so, the house of His Sanctuary, and make the place of His feet glorious. We feel, with that old Poet-Puritan, and we believe it is humanity to feel:

"——— let my due feet never fail
To walk the studious cloister's pale,
And love the high embowed roof,
With antique pillars, massy proof,
And storied windows, richly dight,
Casting a dim religious light.
There, let the pealing organ blow,
To the full-voiced choir below,
In service high, and anthems clear,
As may, with sweetness, through mine ear,
Dissolve me into extacies,
And bring all heaven before mine eyes."

Therefore, while we set up as the sole source of pardon and of life, the blessed, bleeding cross of Jesus Christ; therefore, while we appeal to to the most holy word of God, as pointing out the single way of peace and hope, for penitent believers; therefore, while we renounce all confidence in human merit, or in human means, and simply seek the indwelling and inworking of the gracious Spirit, to renew our natures, and to sanctify our lives; we bring in aid—not of Almighty God, the Father, Son, and Holy Ghost; but of weak, erring, sinful man—all holy helps, all sacred influences, all heavenly associations; and draw the human soul, by human cords, to God. To that end, we design to blend, with the divine Word, faithfully proclaimed, and with our holy prayers, duly presented before God, the comfort and the charm of sacred music, in its best and most impressive forms; reviving here the worship of the elder ages; anticipating here, the chorus of the heavenly hosts; seeking to win His ear with children's voices, as of old, crying, "Hosanna to the Son of David;" tuning our voices and our hearts together, for the high worship of the heavens, while we cry to one another, and say, "Holy, holy, holy, Lord God Almighty."

Beloved children, it is for you, that I have given to the holy place, which is to be erected here, for you the name it is to bear, "THE CHAPEL OF THE HOLY INNOCENTS." You have been told of those, who in their infant years, were victims to the blind rage of the tyrant Herod, when he sought the life of the dear Saviour, then, for us, a child, like them; and you have joined in the impressive service, in which the Church, year after year, commemorates their unconscious martyrdom. To keep before you the pattern of their purity; to remind you of the incarnate helplessness and sufferings of that MOST HOLY ONE, who was their Saviour and our own; to fix your faith and warm your hope, and fire your love, that you may give your hearts to Him, and lay your lives out for His service, and attain, through the most precious purchase of His Cross, the bliss of His eternal presence; I would have you ever mindful of the blessed infant band,

"Teaching so well and silently,
How, at the Shepherd's call, the lambs should die:
How, happier far than life, the end
Of souls, that, infant-like, beneath their burden bend."

Dear children, may you live to pour your prayers and praises out, to God and to the Lamb, within these sacred walls! May they rise up acceptably for His sake, who has said, your angels always do behold His Father's face! And, in his time, may you ascend, where He has gone, and be with Him forever, where He is, Who "took the little children in His arms, and laid His hands on them, and blessed them."

"To Him shall endless prayer be made
And praises throng to crown His head;
His name like sweet perfume shall rise,
With every morning sacrifice.

People and realms, of every tongue,
Dwell on His love with sweetest song;
And infant voices shall proclaim
Their early blessings on His name."

To Whom, one with the Father, and the Holy Ghost, be ever more ascribed all glory and all praise.

THE PRESENT MOMENT.—A celebrated modern writer says: "Take care of the *minutes* and the *hours* will take care of themselve." This is an admirable remark, and might be very seasonably recollected when we begin to be "weary in well doing," from the thought of having much to do. The present moment is all we have to do with, in any sense; the past is irrecoverable, the future is uncertain; nor is it fair to burden one moment with the weight of the next. Sufficient unto the *moment* is the trouble thereof. If we had to walk a hundred miles, we should still have to set but one step at a time, and this process continued, would infallibly bring us to our journey's end.—Fatigue generally begins, and is always increased, by calculating in a minute the exertion of hours.

Thus, in looking forward to a future life, let us recollect that we have not to sustain all its toil, to endure all its sufferings, or encounter all its crosses, at once. One moment comes laden with its own *little* burdens, then flies, and is succeeded by another no heavier than the last. If one can be borne, so can another and another.

Even looking forward to a single day, the spirit may sometimes faint from an anticipation of the duties, the labors, the trials to temper and patience, that may be expected. Now this is unjustly laying the burden of many thousand moments upon *one*. Let any one resolve always to do right *now*, leaving *then* to do as it can; and if he were to live to the age of Methuselah, he would never do wrong. But the common error is, to resolve to act right after breakfast, or after dinner, or to-morrow morning, or *next time*; but now, just now, *this once*, we must go on the same as ever.

It is easy, for instance, for the most ill-tempered person to resolve that the next time he is provoked, he will not let his temper overcome him; but the victory would be to subdue temper on the present provocation. If, without taken up the burden of the future, we would always make the single effort at the present moment; while there would at any one time, be very little to do, yet, by this simple process continued, every thing would at last be done.

It seems easier to do right to-morrow than today, merely because we forget that when to-morrow comes *then* will be *now*. Thus life passes with many, in resolutions for the future which the present never fulfils.

It is not thus with those who, "by *patient continuence in well-doing*," seek for glory, honor, and immortality. Day by day, minute by minute, they execute the appointed task, to which the requisite measure of time and strength is proportioned; and thus, having worked while it is called day, they at length rest from their labors, and their works "follow them."

Let us then, "whatever our hands find to do, do it with all our might, recollecting that *now* is the proper and accepted time."

The Churchman's Book and Job Printing Establishment.

11 Spruce-St., N.Y.

THE Subscribers beg leave respectfully to introduce to the notice of Churchmen generally, the establishment, by them, of an office of the above description, for the purpose, more immediately, of doing

ANY AND ALL KINDS OF PRINTING,

which may be required by Members of the P. E. Church generally, at the above mentioned place—

No. 11 Spruce street, New York.

And, to insure a more perfect satisfaction to our patrons, we have replenished our office with new materials—determined to do work in a manner

Not to be Surpassed by any Office

in the City of New York.

To those who may be induced to lend us their patronizing aid, we would pledge ourselves to do their work with that promptness which we hope will insure a return of each and every patron.

Our wish is but to be known, and that too by trial; confident that we shall not fail to please those who may patronize us—for either neatness or dispatch—and hoping thus to receive and merit a liberal encouragement from those who may have work of this kind to be done, both here and elsewhere.

W. H. B. SMITH & CO.

November 20—tf

THE EVERGREEN,
Or Monthly Church Offering: A Repository of Religious, Literary and Entertaining Knowledge, for the Christian Family.
Edited by JOSEPH SALKELD.

PROSPECTUS.

OUR OBJECT is to send abroad an interesting and useful Miscellany, that will be found, especially by Churchmen, to fill a vacancy in our periodical Literature. Most of the monthly magazines now published are filled with sickly productions of fiction and romance, and these are, very often, not only *trashy*, but of decided immoral tendency. Can we not have a Monthly Journal, which shall tend to refine and sanctify the social and moral feelings, and which shall contain nothing that the sincere Churchman would be unwilling to admit into his family circle? The Editor promises that no exertions on his part shall be wanting to render his Monthly Offering worthy of the cause to which it is devoted—*the dissemination of pure and undefiled religion and uncorrupt literature.*

THE EVERGREEN will be issued punctually on the first of every month. The work will comprise at least thirty-two pages, exclusive of the engravings,—thus forming, annually, a richly embellished volume of about four hundred pages. Each number will be ornamented with an appropriate and beautiful STEEL ENGRAVING, and will contain at least one page of ORIGINAL MUSIC, arranged for the Organ or Piano Forte. Four numbers in each year have been, and will continue to be, accompanied with PORTRAITS and BIOGRAPHIES of the BISHOPS of the AMERICAN CHURCH.

Price Two DOLLARS A YEAR, IN ADVANCE. All subscriptions must commence with the volume, or January number, and none will be received for a less term than a year.

Any clergyman, or other person, sending four subscribers, and the payment in advance therefor, shall be entitled to a fifth copy gratis; and this, not only for one year, but so long as he will continue to forward the payment for four subscribers.

Any clergyman, or other person, sending us TEN subscribers, and the payment in advance therefor, shall receive a *complete set of the portraits of the deceased Bishops* as far as published, (amounting to fifteen,) on large paper, together with the volume for the current year for which the subscribers are obtained.

Any clergyman, or other person, sending us TWENTY subscribers, and the payment in advance therefor, shall receive a *complete set of the Evergreen* from its commencement, (being four volumes,) together with the volume for the current year for which the subscribers are obtained.

Persons wishing to subscribe, and subscribers, in places where there is no resident agent, are requested to remit directly to the Publication Office, *by mail*. Postage and exchange will be paid by the publisher, and an acknowledgment of the receipt of the money will be made on the cover of the subsequent number of the Evergreen.

All letters upon business, not containing remittances, must be *post paid*, and addressed to the publisher. Communications to the Editor.

Until further notice, address George W. Mason, Agent for the Publisher of the Evergreen, 161 Fulton street, near Broadway, and opposite St. Paul's, New York.

☞ Editors of Church papers throughout the United States and Canada who will insert the above Prospectus entire, four times, and send the papers containing it to the Publisher, shall receive a complete set of the Evergreen from the commencement, and a complete set of the portraits of the deceased Bishops.

January 15.

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THE Subscriber respectfully informs the public that he continues to carry on the above business in all its branches. All orders punctually attended to.

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September 5—yly. WILLIAM ASHKETTLE.

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THE subscribers keep constantly on hand an assortment of Pulpit Trimmings, consisting of Satin and Worsted Damasks, Silk Velvets, and Plusors, with an assortment of Silk Tassells, Fringes, Gimps, and every other article required for Pulpit Trimmings.

Also furnished to order Pew Cushions, either in Hair or Moss. Pews stuffed and lined.

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February 27—yly

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January 15—3m$

☞ *At reduced prices for Cash only.* ☜

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Union Primer,	per hundred,	$2 60
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Easy Questions for a Little Child, with answers in the words of Scripture,	"	2 00
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" " 2, "	"	6 00
" " 3, "	"	6 00
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☞ A discount of 10 per cent. from the above prices is allowed to Sunday Schools, auxiliary to the Union, and to individuals purchasing to the amount of ten dollars.

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The course of instruction will include Reading, Writing, Arithmetic, Geography, Grammar, Rhetoric, Composition, History, Natural and Moral Philosophy, Astronomy, the French Language, and Plain and Ornamental Needle Work.

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For Music, and any other branches of study which the parents may desire, the charges will be regulated by the Masters employed.

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The Rev. E. M. Johnson, Brooklyn, N. Y.

☞ Communications may be addressed to Mrs. Stewart at her present residence in Gold street, Brooklyn, L. I., between Willoughby and Fulton streets.

December 4.

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D. Appleton & Co. Published this Day.

GREEK READING BOOK, for the use of schools, containing the substance of the practical introduction to Greek construing, and a treatise on the Greek Paticles, by Thomas Kerchever Arnold, M. A., and also a copious selection from Greek authors, with English notes, critical and explanatory, and a Lexicon, by Rev. J. A. Spencer, A. M., editor of "the New Testament in Greek, with notes in the Historical Books." 1 vol. 12mo. of 600 pages. Price $1 50—forming a continuation of Arnold's Series of Greek and Latin Books, &c.

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Cicero De Senectute et de Amicitia, edited by Prof. Johnson.
Cicero, Select Orations, edited by Prof. Johnson.

January 22—1t

A TUTOR.

A YOUNG Irishman, single, and a Protestant, desirous of employment as private Tutor, or as an assistant in a Classical or English Public School, may be addressed, through the Post Office, "A. A. Box No. 2136" He has been a student of Trinity College, Dublin. Is willing to go to any part of the country.

January 22, 1848. 2t$

A GOVERNESS WANTED—Capable of teaching the usual branches of an English education, with French, Music, and Drawing, to reside in a family a short distance from New York. Address Box 1926, Post-office.

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THE MUTUAL BENEFIT LIFE INSURANCE COMPANY—Office No. 11 Wall street—This Institution is distinguished by the following peculiarities:

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The business of the Company has been unparalleled during the time of its existence. To the 1st of August, 1847, (27 months,) 4160 policies had been issued, and after paying all losses and expenses, there remained a nett capital of over $350,000. Statements of the business, and all other papers of the Company, may be had by applying at the office of the Company, No. 11 Wall street, New York.

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December 4—tf

DECEMBER REPORT—The Mutual Benefit Life Insurance Company, (No. 11 Wall street,) issued *one hundred and sixty* new policies during the month of December, 1847, viz:

To Merchants and Traders,	62	To Physicians,	5
" Manufacturers,	13	" Clerks,	19
" Mechanics,	15	" Clergymen,	5
" Sea Captains, Mariners,	9	" Teachers,	3
" Auctioneer,	1	" Farmers,	2
" Lawyers,	2	" Banker,	1
" Ladies,	12	" Editors,	1
" Artists,	4	" Other Occupations,	6

New Policies issued in November, 1847, 160.

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January 8—1m

ENGLISH JUVENILES.

RECEIVED, and for sale at the Depository of the General Protestant Episcopal Sunday School Union, 20 John Street, 2d floor, the following:—

Four-penny Books, 18mo., Series 1, 2, and 3. Each Series containing 8 books in separate packages, at 50 cts. per package.

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In all, 104 varieties, from the prices of which a discount will be made when ordered in considerable quantities.

November 13th.

CHURCH REVIEW AND ECCLESIASTICAL REGISTER.

THIS WORK is to be issued quarterly—the first number on the first of April next. Each number will consist of no less than 150 pages, and in neatness of mechanical execution will be equal to most of the quarterly publications of the age. The work will contain original articles literary and religious, from able writers; also critical notices of new books; and a carefully compiled Register of important Ecclesiastical and University intelligence. No pains will be spared to make the department of intelligence accurate and complete, and such as shall merit the present acknowledged want of the Church. Terms $3 per annum, on the delivery of the 2d number. Applications for the work and other communications, to be addressed to the Editors of the "Church Review," New Haven, Ct.

Subscriptions received by the New York Agents,
December 11. STANFORD & SWORDS,

U. S. SCHOOL AGENCY,
Clinton Hall, No. 5 Beekman street, New York.

ESTABLISHED for the accommodation of Schools, Academies, Colleges, &c. First class teachers in every department who want employment, and all who wish to employ teachers, are respectfully invited to patronize the Agency. Letters of application should be briet, and give full particulars as to qualifications, terms, &c.

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N. B. The Teacher's Advocate $1 in advance.

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Nov. 20—tf E. H. WILCOX, Proprietor.

CHURCH SCHOOL FOR YOUNG LADIES,
UNDER THE SUPERVISION OF THE PASTOR OF THE CHURCH OF THE HOLY COMMUNION.
Miss AYRES, Principal.
No. 54 West Twenty-first street, New York.

THE Fall Term of this Institution will commence on the 15th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D. D., No. 110 Twentieth street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John street.

REFERENCES.

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq., Hamilton Wilkes, Esq. July 17—tf

ORGANS—HENRY ERBEN, 172 Centre street, offers for sale the following Organs:

One Gothic Organ of twelve stops, and one octave of pedal pipes; dimensions of case, 16 feet high, 19 feet 6 inches front, and 6 feet 5 inches deep.

Three Gothic Swell Organs of eight stops; dimensions of case, 9 feet, two and a half inches high, 6 feet 4 inches wide, and 4 feet deep.

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A variety of Parlor Organs.

One second-hand Church Organ.

November 3—yly

BANVARD'S
MAMMOTH PANORAMA OF THE MISSISSIPPI RIVER!
Painted on Three Miles of Canvas!

Exhibiting a view of country 1200 miles in length, extending from the mouth of the Mississippi River to the city of New Orleans, and reaching over ten degrees of latitude. BEING THE LARGEST PAINTING IN THE WORLD!

Open every evening (Sundays excepted) at the NEW PANORAMA BUILDING in Broadway, adjoining Niblo's Garden

Admission 50 cents; children half price.

The Panorama will commence moving at 7 o'clock precisely.

Afternoon Exhibitions on Wednesdays and Saturdays, at 3 o'clock. Seats secured from 10 till 12 o'clock, A.M

December 18—yl

ORGAN MANUFACTORY.
GEORGE JARDINE

Removed to 548 Pearl street, near to and opposite the City Hospital, Broadway, New York.

HAVING, since the destruction by fire of his former Manufactory, secured a large and valuable stock of the best and old seasoned wood, and built every convenience for erecting organs of the largest class, he will be enabled to sustain his long established reputation, and he respectfully solicits extended patronage.

Church, Parlor, and Church Finger and Barrel Organs constantly for sale. August 21.

THE YOUNG CHURCHMAN'S MISCELLANY. A Journal for the Young, containing religious and instructive matter, and illustrated with choice Engravings. Small 8vo., 42 pp. Edited by Rev. J. A. Spencer, A. M., author of "The Christian Instructed in the ways of the Gospel and the Church." Published regularly on the first of every month, at 191 Broadway. Price $1 50 per nnum. July 11—yl.

SWORDS'S POCKET ALMANAC, for 1848, containing Lists of the Bishops and Clergy of the Protestant Episcopal Church in the United States, the Institutions of the Church generally, and the Diocese; together with the Constitution and Canons of the Church.

STANFORD & SWORDS,
January 8. 139 Broadway.

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He will also furnish church bells as cheap and as good as can be obtained elsewhere.

Individuals and committees are invited to call and see.

August 28—6m$

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THE subscribers would respectfully inform Building Committees and members of churches that they are prepared to execute orders for Cushions, Lining and Stuffing of Pews, Benches, and making Furniture for, and Trimmings of, Pulpits and Desks, of every kind of material used for the purpose, of different styles, at moderate prices, and at the shortest notice.

W. & G. CURTIS, Upholsterers in general,
Aug. 3—y 449 Broadway.

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For the Education of Young Ladies,
White Plains, N. Y.

THIS Institution has been opened by Miss M. H. Fales, late of Massachusetts.

She has secured the mansion and spacious grounds lately occupied by Mr. Searles, a residence in which are happily united convenience, elegance and seclusion.

The course of instruction will include every branch, solid and ornamental, which pertains to an accomplished female education. Miss Fales will be desirous to advance the ladies committed to her instruction, not only in the sciences and arts which may engage their attention, but to render them lovely, intelligent, and useful in their various important relations. To surround her pupils with the happiest and best influences of an intelligent and affectionate home, and to make their own affections and sense of happiness the agents of their mental and moral culture, by connecting their enjoyment and instruction, are the means by which she hopes to promote their interests.

Miss Fales has been many years a teacher, and her professional success elsewhere, authorizes the assurance that she shall give satisfaction to parents who may patronize her. None but experienced teachers will be employed as her assistants.

It will be a family school, and the number of pupils limited.

SESSION.

The Hall will be in session from November 1st to March 31st, and from May 1st to September 30; the vacations including the months of April and October. Pupils may enter at any time, and will be required to pay only from the time of entering.

EXPENSES.

For Board and Tuition in all the English Branches, Ancient Languages, and French, per annum, *payable semi annually in advance*, $200.

A French Governess will reside in the family. Other Modern Languages, Music, &c. &c., at moderate charges.

Boarders provide silver spoons and forks, towels and napkins. They are charged for the use of bedsteads, mattresses, &c., at the rate of $1,50 per quarter. The charge for washing is $4 per quarter.

Miss Fales refers to the following gentlemen:

White Plains.—Rev. R. W. Harris, M. Mitchell, Esq., L. Roe, M. D., J. Swinburne, Esq.

New York.—Rev. J. F. Schroeder, D. D., Rev. G. T. Bedell, Rev. W. R. Williams, D. D., Rev. H. P. Tappan, D. D., Rev. G. B. Cheever, D. D., Professor A. Mills.

Brooklyn, N. Y.—Rev. B. C. Cutler, D. D., G. W. Bleeker, Esq.

Providence, R. I.—Hon. Tristam Burges, G. L Dwight, Esq.

Boston.—Rev. Alexander Vinton, D. D., Rev. E. M. P. Wells. George Haywood, M. D., Hon. Marcus Morton, Hon. S. S. Wilde.

Charlestown, Mass.—Col. S. E. Watson, U. S. A., Capt. Wilson, U. S. N.

Brookline, Mass.—E. Littell, Esq., Editor of "The Living Age."

Westchester, Pa.—Hon. Judge Bell, Rev. J. B. Clemson, Wm. Darlington, M. D.

Louisville, Ky.—Rt. Rev. Bishop Smith.

October 9.

THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK,
No. 56 Wall street.

Nett amount of accumulated premiums invested in mortgages and N. Y. State and City Stocks and U. S. Government, $376,282,20.

THIS Company is organized on the purely mutual principle, and its business is restricted by the charter to the insurance of lives, and granting annuities and endowments, and now ranks among the strongest and safest nstitutions in this country. The whole of the profits nure to the benefit of the policy holders. An extensive and prosperous business promises large dividends on the first division of profits on the 1st February, 1848, and persons now insuring will share in these profits if they survive that period.

The premiums are paid annually, semi-annually, o quarterly, if desired, and are as low as any America Company, and lower than the English, with a participa tion in the profits. Policy holders are secured by investments in bond and mortgages on real estate in the city of New York and Brooklyn, worth double the amount loaned thereon, and in stocks of the State and city of New York, and of the United States.

The transactions of this Company are on the cash principle; consequently the survivors of parties insuring with it will not be subjected to the heavy drawback of accumulated premium notes, reducing the benefit of the assurance to a small pittance.

Persons may effect insurance on their own lives and the lives of others. A married woman can insure the life of her husband, which will inure to her sole use and that of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company 56 Wall street, or of any of its agents.

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Morris Robinson,	Alfred Pell,
William J. Hyslop,	David C. Colden,
R. H. McCurdy,	John C. Thatcher,
Frederick S. Winston,	Rufus L. Lord,
C. W. Faber,	William Betts,
Mortimer Livingston,	Joseph Blunt,
Theodore Sedgwick,	Isaac G. Pearson,
Stacy B. Collins,	William Barnewall,
John H. Swift,	William Moore,
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John V. L. Pruyn,	Amos S. Perry,
Frederick Whittlesey,	Joseph Tuckerman,
Charles Ely,	Gidnon Hawley,
John C. Cruger,	Wm. J. Bunker,
Walter Joy,	One vacancy.

MORRIS ROBINSON, President.
SAMUEL HANNAY, Secretary.
MINTURN POST, M.D., Physician to the Com'y.
JOS. BLUNT, Solicitor. 504 Broadway
May 22—tf

SCHOOL FOR BOYS AND YOUNG GENTLEMEN.
REV. SETH DAVIS, A. M.—*Principal.*

A Classical and English School has been opened in the city of Buffalo, by the subscriber, and is kept at present in a room easy of access, over the store of Messrs. Allen & Carpenter, No. 150 Main-street.

The design of this Institution is to prepare Pupils for College, and also to give to those who do not purpose to go through a course of studies at College, a thorough Academic education. All the branches of education usually taught in Academies and High Schools, will be taught in this School.

No exertions shall be wanting on the part of the Principal, with respect to discipline and instruction, to render the Institution such as will commend itself to the favor and support of those who may become its patrons.

The members of this school will be regarded as a Christian family, in which particular attention will be given to the religious culture of each pupil. The discipline will be parental, and a portion of the services of the Episcopal Church, so admirably calculated to interest youth, will form a part of the daily exercises. The services will be responsive, but short, so as to interest and not weary the pupils.

TERMS OF TUITION:

Elementary English Branches, Orthography, Reading, Writing, First Lessons in Geography, Grammer, Arithmetic and History, per quarter, $6,00.

For the higher branches, such as Geography, General History, Geometry, Algebra, Astronomy, Trigonometry and Surveying, Chemistry, Physiology, Botany, Geology, Natural Philosophy, Rhetoric, Logic, Intellectual and Moral Philosophy, Elements of Criticism, Agricultural Chemistry, Drawing, Book-Keeping, Greek, Latin, French and German, and Exercises in English Composition and in Declamation, and also in Parsing, per quarter $10,00.

Sacred Music will constitute a part of the daily course of instruction.

REV. SETH DAVIS, A. M., Principal.

REFERENCES:

Rt. Rev. Wm. H. De Lancy, D.D., L.L. D., Bishop of the Dioeese, Geneva; Rev. Benjamin Hale, D.D., President of Geneva College, do.; Rev. Wm. Shelton, D.D., Rector of St. Paul's, Buffalo; Rev. John C. Rudd, D.D., Utica; Rev, Henry Gregory, D.D., Rector of St. Paul's, Syracuse; Rev. John Van Ingen, D.D., Rector of St. Paul's, Rochester; Rev. Edward Ingersoll, Rector of Trinity, Buffalo; Rev. Montgomery Schuyler, Rector of St. John's, do.; Horace Webster, L.L. D., Professor of Natural Philosophy and Mathematics in Geneva College, Geneva; Dr. J. Trowbridge, Buffalo; Gen. C. H. S. Williams, do; Mr. S. D. Flagg, do. Dec. 4.

THE RETREAT.
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August 28—eaw

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